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THE

CATHOLIC EXPOSITOR

AND

LITERARY MAGAZINE.

VOL. V. JANUARY, 1844. No. 4.

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ALPHONZO MARTINEZ, grand vicar to the bishop, lay dangerously ill at this time. He could not bear to give up his accounts to God, of that ministry which he had exercised for thirty years. The approach of death, and the retrospect of his life, threw him into so deep a melancholy, that he was full of anguish. On being told that Francis Xavier was just arrived, whom he had previously known intimately, he consented to see him. The conversation served only to increase the distress of Martinez, and Xavier on this occasion observed that nothing is more difficult than to persuade a dying man to hope well of his salvation, who in the course of his life had flattered himself with the hopes of length of days, that he might sin with the greater boldness. Seeing the evil to be desperate, Xavier passed much time in fervent prayer to God to give Alphonzo true repentance, and hope in his death. And mercy was given at the last extremity; Martinez became more calm; a lively sorrow soothed his burdened heart, and, expressing a humble reliance on the Divine compassion, he received the communion from his friend, and died gently in his arms, calling on the name of Christ. As Xavier looked on the features of the dead, where anguish and despair had given place to hope, how full of gratitude was his heart! It is true, that the soul of one man is as precious in the sight of heaven as that of another; but can the salvation of the heathen and the stranger, give equal rapture to that of a friend, a parent, a brother, whose mind has been unveiled to us, the strength and frailty of whose history we have known, and whose career is indelibly associated with our own?

All the Japanese, except a few who made profession of atheism, were idolaters, and held the transmigration of souls, after the doctrine of Pythagoras. It was not probable, that the belief of the soul's being

mortal, could be so popular, as that of its passing into the bodies of the beasts and birds of prey, or into those of the domestic animals, thus dwelling, perhaps, in the very home of its former loves and cares. The people of Japan had also mysterious and powerful deities, whom they called Amida, and Xaca; the former, they say, has a paradise, at so vast a distance from the earth, that the souls of men cannot reach it under a voyage of three years: and temples without number have been built to the honour of these pretended beings. The sovereign priest of their religion is called Saco.—He keeps his court in the capital city of the empire; and it is he who approves the sects, who institutes the ceremonies, and ordains the priests of idols, by conferring on them the power of offering sacrifices. The priests, who are called bonzas, live some of them in deserts, the rest in towns; and are among the Japanese what the Bramins are among the Indians.

The language of the Japanese seems to be a primitive or original tongue, for it has little affinity with other Oriental languages, though certain Chinese terms are adopted in it. The words are differently accented, according as they are addressed to courtiers and persons of rank, to merchants and soldiers, or to the vulgar. Xavier had acquired some slight knowledge of the language by his conversations with Anger; and he applied with all diligence to the study of it, for his mission would be of little avail, unless he was able to preach to the natives. One language only is spoken throughout the whole empire. The first effort of Xavier, when he came to a strange country, was to learn its language, and having a facility in the acquisition of tongues, he was always successful. "We are returned," he observes, "to our infancy, and all our business at present is to learn the first elements of the Japanese grammar." He spread his sail for Malacca, on the 24th of June, in the dusk of the evening, with a favourable wind, and arrived in the middle of August in Cangoxima. In the affluent abode of his friend Anger, now Paul de Saint Foy, he remained two months, occupied in the study of the language, into which he translated the Apostles' Creed, and an exposition of it which he had composed. Here he was visited by some of the principal people of the town. As the Japanese believe in the transmigration of souls, they eat no animal food; and Xavier, therefore, that he might give no offence, abstained entirely from flesh and fish. Roots and pulse boiled in water, were his chief nourishment; while tea, universally drank in every dwelling, was his only indulgence. He sat at table with Anger and his family, but partook not of the delicacies set before him. The interior of this nobleman's house was more costly than the usual homes of the missionary. The floors were covered with rich carpets, the furniture was gilded, and there were vases of flowers, and instruments of music. He cared not to be lodged; for "all his moveables were a mat, and a little table, whereon were his writings, and some small books." The garden, shaded by trees and full of beautiful flowers, which grow here throughout the year, was his frequent resort. Anger felt that he could not do too much for his guest: he had fled from his home, a miserable man, distracted with remorse, with the guilt of murder on his soul, while his family lamented for him as for one that was dead. Xavier had been to him as an angel of mercy, watching over his anguish, strengthening his wavering mind, and instructing him by his converse and example, till he became a faithful and devout Christian.

The king of Saxuma, who had formerly shown Anger great favour, received him with much humanity, "and so much the greater joy, because he also had believed him dead. He could now speak of nothing but God and of the salvation of his countrymen, and was so possessed with the divine love, which had raised him from the abyss of sin and agony, that it was his constant theme."

The wife, the daughter, and other relations of his host, were so moved by the conversation of Xavier, that they embraced Christianity. The ladies of Japan appear to have listened earnestly to his message. Familiar, from his earliest life, with the best society of Navarre, in the castle of his parents, he had a courteous and graceful address.

Xavier, before he commenced his ministry, was introduced by Anger to the king of Saxuma, whose residence was six leagues distant. He met with an honourable reception, and obtained leave to preach to the subjects of that sovereign, and accordingly he distributed numerous copies of his exposition of the Creed, and began by explaining its first articles. Some of the people regarded him as a madman, others laughed him to scorn; but the wiser part refused to believe that a stranger who had no interest to deceive them, should undergo so many fatigues and perils, and come so far to delude them with a falsehood. Many came to converse with him, proposing their doubts, and combating his arguments in a fair and plain style, with little subtlety or reserve; and Xavier, as yet imperfect in the language, was aided by Anger as his interpreter. The bonzas, or priests, in the mean time, propagated all sorts of calumnies respecting him, and declared that he was a demon, and not a man: but the people grew the more attentive to hear him in the public places daily. Some said, the truth was to be received, whoever brought it, and that for a demon he lived with great austerity. As he was not accompanied by a printing-press, that invention being new to Japan, his exposition of the Creed, and his translations, were largely copied by his own hand, and those of others, in order to be distributed through the country; and during the year he spent at Cangoxima, he wrote many instructions relating to faith and to Christian practice. He also composed devout hymns, together with the Lord's Prayer and Apostles' Creed, in musical numbers; and these were so pleasing to the young converts, men, women, and children, that they sung them, day and night, both in their houses, and in the open fields. His message was in the mean time sternly opposed by some, and eagerly embraced by others of the Japanese. Xavier regarded the first of the converts with inexpressible satisfaction: the greater pains he took, the greater emotion he felt when the believers were men of quick intellect and comprehension. The baptisms *en masse*, for which a mere willingness had sometimes been a sufficient requisite in India, were not necessary here. Mistrustful, warlike, and aspiring, the character of this people was better suited to the missionary than that of the other Indian nations. They listened at first, and watched curiously all his habits, even his minutest actions, and when satisfied of his sincerity, they at once threw off all reserve, and resolved to judge for themselves, in spite of the force of ancient usage and opinion.

The amusements and favourite journeys of this people are intimately connected with their religion. The third and last epoch of the Japanese monarchy, which is that of "ecclesiastical hereditary emperors," begins with the year before Christ. They value themselves on being the

eldest branch of the family of Tensio Dai Sin, that most sacred founder of the Japanese nation, and profess to have given a hundred and fourteen emperors successively to the throne. Even to this day, it seems, these princes are looked upon as very holy in themselves, and as kings by birth. About three centuries ago, the sole rule in Japan was wrested from the Dairi by his rebellious general, who took possession of a large territory. The governors of other provinces shook off the yoke, and erected themselves into so many petty sovereigns. On this "lord of the ecclesiastical court," or Dairi, the sun is not thought worthy to shine, nor the ground to be touched by his feet. His victuals must be dressed every time in new pots, and served at table in new dishes, which are then broken for fear they should come into the hands of laymen. The prince's court consists chiefly of members of the sacred family of Tensio Dai Sin; and some of his numerous race are provided with abbeys, and priories or rich monasteries, founded up and down the empire. Among other marks of distinction, they are clad in a peculiar fashion: the dress of their women is rich, being often interwoven with flowers of gold and silver. The fair sex in Japan enjoy a liberty and estimation rare in Eastern countries, and some of them have acquired great reputation by their poetical, historical, and other writings, in this "ecclesiastical court," where "studies and learning are a favourite pursuit." The Japanese being great lovers of music, the women often play well upon various instruments: they are fond of the drama, if their plays deserve that name, on which they spend a great deal of money. The pilgrimages to the convent were a greater hinderance to the missionary than poetry or the drama. The Sinto, or idol worship, is the ancient religion of the country: they have some obscure and imperfect notions of the immortality of the soul, and a future state of bliss or misery. They believe that the worship of their divinities is sufficient to purify the heart, and they invoke their power, which they believe is extended over the affairs of this world, as well as over the elements. The temples or churches of the Sinto's faith are seated in the pleasantest parts of the country. A broad and spacious walk, planted with fine cypress trees, leads straight to the gate: sometimes they are in the middle of a thick wood, or on the ascent of a green hill, and have neat stone staircases leading up to them. The buildings are simple, being of wood, but a few are more costly: over the door hangs a large bell, and those that come to worship strike the bell, to give notice to the Gods, of their presence. A large looking-glass is placed within, for the people to behold themselves, and they are taught to consider, that as distinctly as the spots in their face appear in the glass, so conspicuous are the secret spots and frauds of their hearts in the sight of the gods. On solemn occasions the idol of the temple, or such of his relics as are there preserved, are carried about. The adjoining chambers are commonly hung with various ornaments and images of different sorts, which are gifts from the worshippers.

The people are excessively fond of pilgrimages: the temple of Mecca is not more popular with the Orientals than that of Isjé, which is situated in a large plain: but there are no intermediate deserts to traverse; the heat and the thirst do not destroy; the caravans that march to the Prophet's tomb, with their various banners, their guards, and sacred white camel, are more imposing than the crowds that depart, as if on parties of pleasure, to the revered Isjé. The more orthodox go there once a year;

the careless and credulous once in their life. This pilgrimage is made at all times of the year, but the favourite season is the spring, when persons of all ranks and qualities, rich and poor, old and young, set forth. The capital city of Jeddo pours forth multitudes; from every city and town, from the mountain hamlet, and from the numerous bays and isles, votaries bend their way. Husbands and fathers do not find it necessary to leave their families and go forth alone; wives, daughters, sisters, look towards Isjé with a bright eye and a bounding heart, and even children will sometimes escape from their homes to this festival; this vast religious watering-place. Those who, more indolent, or from sickness and old age, stay at home, purchase the *Offuris*, or instruments of the absolution and remission of sin, presented to every pilgrim by the priest, the virtues of which are limited to one year. Some travel on litters, or on horseback; the poor go on foot, living on charity by the way, with a staff in their hands. Those who are on the road, have their names, birth, and the place from which they came, written on their hats, that in case of sudden death, or any other accident, it may be known who they are. The emperor sends an embassy every year, and the nobles travel with a numerous retinue. There is an order of hermits in the country: their founder was a regular ascetic, who spent all his time in wandering through deserts; and his grave, at the top of a high mountain, is a source of pilgrimage to his followers, which forms a sad contrast to that of Isjé, as it is situated in the midst of frightful precipices, and in an excessively cold region. Many of these hermits lived in caves, and others strolled throughout the country on begging excursions. There are other religious orders and societies, who have monasteries and convents, many of them well endowed. The doctrines of Confucius have also travelled into Japan, and from them has sprung a numerous sect of philosophers, who worship no gods, but, like the Pythagoreans of old, place their supreme good in the practice of virtue. The Institution for the Blind is perhaps the most estimable in the empire, being founded by a son of one of the emperors, who fell desperately in love with a lady of exquisite beauty. She died a short time after their union; when the prince took it so much to heart, that what with grief and excessive weeping, he lost his sight. To perpetuate the memory of his beloved, and of the disaster her loss had caused, he erected, under the imperial charter, this society, in which are comprised the noble and the ignoble, the friendless as well as the rich. The destitute among them do not live on charity, but follow various professions; thus providing for themselves, and aiding the welfare of their institution. Many apply to music, and are employed in the dwellings of the great and wealthy, and at festivals, processions, marriages, &c. They are dispersed up and down the kingdom, but their general resides in the city of Miaco, where the funds of the society are kept. He is assisted by ten counsellors, and jointly they have the power of life and death, with this restriction, that the sentence be approved by the lord chief justice of Miaco. The council of ten appoint the inferior officers, who reside in the provinces. This commonwealth of the blind, so strictly regulated, has different ranks and titles: they shave their heads, and wear a peculiar habit. None of the members can become a burden to his fellow-creatures; but, notwithstanding this severe visitation of providence, they experience through life the blessings of industry and independence.

Again Xavier must gird his sandals on his feet: Japan seemed to open all her gates. Commended by the new Christian to the care of his friend, he put into his hands the "Life of our Saviour," translated entire from the Gospels, which he had caused to be printed, or rather copied, in Japanese characters. Taking with him two companions, who were Jesuits, he carried on his back the necessary utensils for the sacrifice of the mass: the burden was precious, and though the roads in Japan are in general very bad, and, during the rains, almost impassible, he refused every offer of a litter or of a horse, and set out on foot. The Japanese of both sexes never go abroad without fans; and upon their journeys they make use of a fan which has the roads printed upon it, and informs them how many miles they are to travel, what inns they are to go to, and at what price victuals are to be had. Of what use was this council to a man who lived on pulse and water, and had little to do with the luxury of inns! Even the large hat of split bamboo or straw nearly as wide as an umbrella, by which travellers keep off the heat of the sun, was too great an indulgence for the missionary: he travelled with his cowl drawn over his head, his staff in his hand, and his writings placed in his cassock, which was of a worn and rusty hue, and carefully mended by his own hand—yet there was a native nobleness in the man's air and carriage, very visible to a close observer, though most persons regarded with pity his poor array. On the way he beheld the castle of Ekandono belonging to the prince of that name, who was a tributary to the king of Saxuma. It stood on a high rock, and was defended by ten great bastions, partly cut out, and partly built on the same rock, and faced with hewn stone, which made them resemble so many little islands in the sea. Each bastion had its drawbridge and covered way leading to the main fortress, which was accessible only by one narrow path up the mountain, where a guard was placed day and night. There was nothing but fearful precipices on every side; yet the interior was as pleasing, as the outside was full of horror. A stately palace composed the body of the place; and in that palace were porticoes, galleries, halls, and chambers of an admirable beauty. All was cut in the living stone, and wrought curiously. Xavier entered, and found a kind reception from the owner, with whom and his lady he had frequent conversations. He chose a spacious place in the palace where he preached to the garrison, the attendants, and many people who came from their scattered homes to hear him. In this splended and impressive retreat he passed many days; and perhaps as he paced the vaulted passages and battlements, his thoughts fled to his own native castle, the Pyrenees, the hunter's horn, the shepherd's call at evening, the winds in the gloomy forests. Were they not the sights and sounds that had "grown with his growth?" And who looked forth from her casement, trembling with age?—who sat alone in her halls, like the mother of Sisera, and thought of her youngest born? Where was her Francis? Her other sons were in the camp of the court: but the child of her prayers and her love!—he came not! But tidings came with every vessel, of his success; and congratulations, dear to a parent's ear, came from every part of Navarre. The last accounts told that he had sailed for Japan, and the hope of meeting him again left the mother's heart.

A stately apartment was assigned to Xavier: he slept his brief interval, and rose to his devotions, or paced for hours the walls, enjoying the glory and stillness of the night.

From this castle, on the verge of the cliff, a vast extent of country was visible, with mountain, wood, and plain: a scene on which he loved to gaze. Was it not his own inheritance? Had not God given it to his prayers?

The steward of the castle, with seventeen others, embraced the faith. He constituted this venerable old man pastor of the little flock, and left him in writing the form of baptism, an abstract of our Saviour's life, the seven penitential psalms, with some prayers, and a table of saint's days: he directed him to call together the believers and the pagans, to read some part of the Christian doctrine, and a chapter of our Lord's life every Sunday, the psalms every Friday, and the prayers every day. In this manner he preserved, after his departure, faith and charity among these converts, although there was no priest to instruct them. The steward implicitly obeyed his directions, and many believers were added to the little band within the walls. Many years after, Louis Almeida found above a hundred Christians in the castle of Ekandono, of blameless life and conversation. One of those converts composed elegantly in his own tongue, the history of the fall from paradise, and the redemption of mankind, of which Almeida took away a copy. To the lady of the castle, Xavier, on his departure, presented a little book, wherein the litanies of the saints, and several prayers, were written with his own hand.

He pursued his journey, alternately by sea and land, and, through many a toil and danger, came to the port of Firando. The Portuguese hailed his coming with many honours, and cheers that rang from every vessel in the harbour, where ensigns and streamers were profusely displayed. Twenty days were passed in preaching, with such success, that he felt he could linger here. It could not be. Miaco, the capital of the empire, the place of its richest and holiest temples, "he had desired from the beginning." Again he spread his sail for Facata, and thence again for Amanguchi, nearly four hundred miles distant, the capital of the kingdom of Naugato, and one of the richest cities in Japan, in consequence of the silver mines in its neighbourhood; "but it was a place totally corrupted, and full of monstrous debaucheries." Xavier would not pause to ask permission of the king, but began at once, in the places of the town, to declare his message. He was invited into private houses, where he expounded more at large, and at greater leisure. The king of Amanguchi desired to hear him, that he might judge himself of the new doctrine. All his nobles were present, richly habited in silk and gold; the higher officers in magnificent robes, while the room of audience was filled with the perfumes of flowers of all kinds in gold vases. Xavier stood in his poor vestments, and spoke for an hour, amidst a deep silence, and every eye fixed upon him. It was in vain; no heart was moved. The monarch heard, and repented not. Having gathered small fruit of his labours, except affronts and scorn, he continued his journey to Miaco. It was the end of December: the rains were continually falling, for the winter is dreadful in that mountainous region, which is subject to violent winds and pinching cold. The snow drives so fiercely, that in the towns and villages people can hardly stir abroad, and have little communication save by covered walks and galleries. In the open country, where the four missionaries were now wandering, the inclemency was yet greater: they made their way through hideous forests, where at night there was no roof to shelter them: and as they strove to make a

fire at the foot of the trees, in the thickest covert, the snows gathered like shrouds on their dismal bed, and the blasts swept furiously over it. Xavier had been in many a tempest, and many a shipwreck. Once he had been above forty hours drifting on a plank, at the mercy of the winds and waves,—but he never suffered so much as in this journey. When they passed from the forests into the open plain, they sometimes found it was overflowed by the torrents, and presented the aspect of an inundation, through which they waded several hours ere they could gain dry ground. As they advanced, sharp-pointed and rugged mountains were in the way, whose ascent was painful, for their higher parts were covered with ice, and the wanderers fell at almost every step. Rivers were to be passed, and they had no warm clothes to put on when they stood dripping on the banks. They were on foot on these rough and hard ways. Their only provisions consisted of grains of rice, roasted or dried by the fire, which Bernard carried in his wallet. They might have had abundance, if Xavier would have accepted the money, which the Portuguese merchants of Firando offered him, to defray the charges of the way. The journey lasted two months, and Bernard, who was their guide, frequently missed the way. One day they were lost in a forest, when a solitary horseman was seen, who was going to Miaco. Xavier offered to carry his trunk, if he would help to disengage them from the wood: the horseman accepted the offer, and trotted on at a round rate, so that Xavier was constrained to run by his side, and the fatigue lasted a great part of the day. His companions followed at a great distance, and when they came up to the place where the horseman had left him, they found him faint, and overlaboured, reclining on the ground.

He cheered their drooping spirits, exhorted them to patience, and pointed to where Miaco stood, yet far distant: the flints and thorns had so torn his feet, that his legs swelled, but this hindered him not from going forward. The heaviest burden was his, consisting of the vessels for the sacrifice of the mass, which he carried on his back down the precipice, through the swollen stream and the trackless snow. At night, when he lay down in the wood, and the rains fell heavily, he covered the sacred utensils carefully with a portion of his robe, depriving his limbs of part of their scanty covering; then, sinking into a fitful sleep, he heeded not the tempest or the cold.

In passing through the villages and towns, Xavier usually read some part of the catechism to the people, or preached; and in two of these places, on his speaking against the gods of Japan, he narrowly escaped being stoned. At last, the city of Miaco was full in view on the plain; and as they gazed from the mountain's brow long and earnestly, the sudden transition from a howling wilderness to all the glory of nature was inexpressibly beautiful. A broad river ran at the foot of the lofty walls, and on its bosom were the barks of many nations, while the towers and temples of the city rose out of the midst of groves and gardens: on the neighbouring hills were convents and pleasure-houses, each approached by long avenues of trees.

They arrived in Miaco at the end of February. The Dairi, or ecclesiastical emperor, kept his court there; of whom Xavier tried in vain to procure an audience: and, also, of the Saco, or high priest. The sum of six hundred French crowns was demanded for these audiences,—which he had not to give. A war also prevailed at this time in the country, filling the city with tumult and alarm. After a stay of some weeks,

he set out on his return. He embarked on a river that falls from the adjacent mountains, and washes the foot of the walls of Miaco, and could not turn away his eyes from the stately city, but, as the vessel slowly left it behind, he often sung the beginning of the 114th psalm, "When Israel went out of Egypt." He came to Sacay, and thence to Firando: he had left here a present from the viceroy of the Indies, a little striking clock, an instrument of very harmonious music, and, some other trifles, the value of which consisted only in the workmanship and rarity. Perceiving also that he was not liked at court on account of the meanness of his dress, he procured a handsome suit, and, on his return to Amanguchi, waited on the king, and presented him with the clock, &c. Oxindono received him in the most obliging manner, and the same day sent him a sum of money, by way of recompense. Xavier absolutely refused it, but desired the full permission to preach. This was not only granted, but an edict to that effect was set up in the public places. An old monastery of the bonzas was assigned for the lodging of the missionaries, and great numbers resorted there, to converse, to dispute, to hear and talk of something new, so that the house was never empty, and those visits took up all the time. By degrees the light carriage and reckless talk of the Japanese began to give way to a more serious mood, and some men of learning, who had examined Christianity to the bottom, assiduously visited him. He began, with Fernandez, to preach twice a day in the public places, which, as well as the private interviews was attended with a peculiar blessing. During his former abode in the place, derision and disappointment were his portion: but now, in about two months, five hundred persons forsook heathenism, the greater part of whom were people of talent and station. "Though my hair," he writes, "begins already to be hoary, I am more vigorous and robust than I ever was; for the pains which are taken to cultivate a reasonable nation which loves the truth, and which covets to be saved, are health to the soul and to the frame. I have not, in the course of my life, received a greater satisfaction than at Amanguchi, where I saw the pride of their bonzas overthrown, and beheld the transports of joy in these new Christians, who, after having vanquished their priests in dispute, returned in triumph." He often made excursions into the country, assembling the people in the hamlets and villages, who gathered eagerly to hear him, and by the end of the year no less than three thousand persons had embraced Christianity. "It is wonderful," he observes, "that in some places there is no other speech but of Jesus Christ, throughout a whole town or village. Ah! might it please Almighty God, that as I call to my remembrance those consolations which I have received from the Fountain of all mercies, I might not only make a recital of them, but give the experience also." Aware how powerful is the example of rulers in matters of religion, "he was not without sorrow for Oxindono, king of Amanguchi, who was given up to sensual pleasures, and for Neatodono, first prince of the dingdom, who, with the princess his wife, respected Xavier as their father, and honoured him as a saint; but having founded many monasteries of bonzas, it troubled them, as they said, to lose the fruit of charity, and of I know not what rewards; for which they neglected their eternal recompense." But the monasteries were daily thinned by the desertion of the people, and of the young men, candidates for the priesthood, who revealed to him the mysteries of their

sects, and the hidden abominations which were covered with an outside of austerity. Xavier, at open defiance with the bonzas, published these disclosures, so that the people, who before revered them as oracles, began to upbraid their ignorance and hypocrisy.

The fair sex in Japan appear more quick-witted than the men, for on several occasions, one of them stood forth, and challenged the bonzas to a public disputation, "even with such home and pressing arguments, that the more they endeavoured to get loose, the more they were entangled." The older and more experienced bonzas were not to be thus driven out of the field, and spoiled of their 'magnificent alms, and easy homes.' They made a cabal at court, infusing jealousies of the Christians into the mind of the king, as men of intrigue, and dangerous to his person and the public safety; whereby Oxindono, who had hitherto been favourable to them, all of a sudden turned against them. He used the converts with great severity, even so far as to seize upon their goods, and began with men of the first rank in his dominions. But neither this alteration in the king, nor the reviving power of the bonzas, hindered the progress of the gospel. The most celebrated doctor of the law, one day came to hear the Christian doctrine. To men whose religious notions were so vague and joyless, and views of immortality so meagre, the calm confidence with which the missionary spoke was startling, and his promises of futurity boundless and sublime: "He only who made the heart of man," thought this learned Japanese, "can place it in such tranquillity: these people cannot but have some infallible assurance of the doctrine they believe, and of the recompense they expect. Are they not ready to suffer all things for their God, and have no human expectations? If what they tell us of eternity be true, it elevates a man above himself, and far above the notions of our sects, which continue with us in all our weakness, and want power to appease the disorders of our hearts." These reflections, as he afterwards declared, touched his heart to the quick, and, confessing his conviction of the truth of Christianity, he desired baptism, and received it with great solemnity. This conversion was followed by that of others, among the philosophers and sceptics. There was a youth of five-and-twenty, much esteemed for the subtlety of his understanding, and educated in the most famous universities of Japan, who came to Amanguchi to push his fortune. He there became a Christian, "and many noble and valiant men were persuaded by him, who were afterwards the pillars of the Japonian church." And was this a light sacrifice? the surrender of favourite modes of thinking, of a vain and artful system, that chains the thoughts of others as by a spell, is more difficult than to yield the dearest passion, or the most obdurate habit. The love of revenge, of woman, and of reputation, were the three gods to whom the cruel, sensual, and ambitious Japanese bowed down. They were required to trample all these under foot. Stern tests of obedience! And by whom was this demanded? This was a question often put by the people to each other, as they saw the friendless herald of his Redeemer "going forth from conquering to conquer." The libertinism of the Japanese was extreme; the middle and lower classes may put away their wives on the slightest pretence; the higher classes, though they can marry but one lady of their own rank, have their seraglios as in the East. Those who lived delicately and wantonly heard his voice. He required fidelity to

home, and that license should be no more: how many a wife and mother blessed him! There were traits of character in the Japanese of a better and loftier kind: their fidelity and honour could be implicitly trusted when once their protection was given and their word pledged, as Xavier more than once experienced. "They will spend the last drop of their blood in fulfilling their trust; when they engage to assist a friend in need, they never swerve from it, however contrary to their own interest, or however great the danger that may hang over them. The principle of this fidelity arises from their love of reputation, upon which they are set above all things, and of which they rarely lose sight."

He wrote to the pastors he had left behind, and we cannot but observe how just is the following counsel to one in Travencore. "Henriquez, why are you dissatisfied, as though you lost your time because you find little fruit to your ministry? Be assured your labours are more profitable than you imagine. And, after all, the salvation of one only soul ought to comfort a minister for all his pains. God regards our good intentions. No servant of his will be esteemed profitable who labours in his vineyard with all his strength, whatever his success may prove." To another he writes, "Wherever you shall be, learn the inclinations of the people, the customs of the country, the form of government, the received opinions, and all things respecting the commerce of human life. For, believe me, the knowledge of these things is very profitable to a missionary. There is a frankness of heart that ruins the designs of the evil spirit, who can never do mischief but when he is in disguise. Raise no theatres of fancy to yourself: humility is too glorious a thing to be shrouded beneath a rigid demeanour or lowly expressions. It is more to a proud man's purpose, to seem humble than to be so. Heal not thus the wounds of your soul's honour: Walk generously in the ways of the Lord:—love abroad, peace at home, an entire freedom from the sin of censuring others—this, this is religion. We are in the battle, others are in the camp: I hear the voice of my conductor: east and west, north and south, are all indifferent to me, so I may but advance the glory of our Lord."

Churches were rearing, in the city and in the country: he beheld the walls, the roof, the towers rise even near to the temples of Amida: societies were forming, discipline perfecting: why then did he wish to depart? Vain question, to one who looked on all that was yet done, only as an essay. Onward—yet onward! it is beautiful to see this solitary man go forth, driving his chariot wheels over the altars of the heathen, and the necks of the enemies of his God: "Hell from beneath is moved to meet him." The king upon his throne, the priest in his temple, even all the chief ones are stirred at his coming, and narrowly consider him.

News came that a Portuguese vessel, commanded by Edward de Gama, was arrived at Figen, a port in the kingdom of Bungo. Xavier, to learn the truth of the report, sent by a messenger a letter directed to the captain and merchants of the vessel, to know who they were, and whither bound. The Portuguese were overjoyed to hear accounts of Xavier, and answered, that in a month they should set sail for China. He prepared to leave Amanguchi: having conjured the Christians to remain faithful, and commending them to the care of two of his associates, Cosmo de Torrez and Fernandez, he set out in September, 1551. He took for his companions, Matthew and Bernard: two Japanese lords, who had embraced the

faith, would also be of the party. The distance was fifty leagues, which was performed on foot. When De Gama understood that he was not far off, he called together all the principal Portuguese who resided in the city of Fucheo, a league from Figen, and set out on horseback with them. The cavalcade soon came up with the party, and found Xavier walking between the two lords of Amanguchi, and carrying his own equipage. Gama was surprised to see a person so considerable in the world in such a posture, and, alighting from his horse, with all his company, saluted him with the utmost respect. As he refused to accept of a horse, they bore him company on foot, to the port. The ship was gallantly equipped to receive him, with flags hung out and streamers waving. "They who were remaining in her appeared on the decks, and stood glittering in their armour: they gave him a volley at his first approach, and then four rounds of artillery, the noise of which was heard so distinctly at Fucheo, that the king imagined the Portuguese were attacked by certain pirates, and despatched a gentleman of his court to inquire." The prince had heard much of Xavier, in letters received from Amanguchi, and, desiring earnestly to see him, wrote him a letter in these terms:—

"As God has not made me worthy to command you, I earnestly request you to come before the rising of the sun to-morrow, and knock at my palace gate, where I shall impatiently attend you. In the mean time, prostrate on the ground, and on my knees before your God, I desire of him to make known to all the world how much your poor and holy life is pleasing to him, to the end that the children of our flesh may not be deceived by the false promises of the earth. Send me news of your holiness, the joy of which may give me a good night's repose, till the cocks awaken me with the welcome declaration of your visit."

This letter was carried by a young prince of the blood-royal, attended by thirty young lords of the court. In the mean time, the Portuguese being assembled, to consult how Xavier was to appear at court the next morning, all of them were of opinion, that he should present himself with all the pomp and magnificence they could devise. At first he opposed it, out of the great aversion he had for this pageantry; but he yielded to their reasons, "that the priests of Amanguchi, having written all they could invent to render him contemptible, it would be wise to remove the false conceptions of the people, and let them see how the Christians delight to honour their ministers of the gospel." The procession set out next morning before daylight: first went thirty of the chief Portuguese, richly habited, with their chains of gold, and adorned with jewels. Xavier wore a cassock of black camlet, and over it a surplice, with a stole of green velvet, garnished with a gold brocade. The shallop and the two barks, wherein they made their passage from the ship to the town, were covered with the richest China tapestry, and hung round with silken banners of all colours. There were trumpets, flutes, hautboys, and other instruments of music, which, playing together, made a harmonious concert. So great was the multitude on the shore, that the Portuguese could hardly find footing. Some of the gentlemen carried costly articles; "one, a fair tablet of our Lady, wrapt in a scarf of violet damask." They passed through the chief streets of the city, the music playing, the great multitude following, the windows, the balconies, and the tops of the houses being also crowded. At the great square, which fronts the royal

palace, they found six hundred of the king's guards, some armed with lances or darts, and all with rich scimetars, and clad in costly vests. After passing through a long gallery, they entered a large hall, full of people, who, by their habit, which was of damask heightened with gold, seemed to be persons of the highest quality. There, a little child, whom a very old man held by the hand, coming up to Xavier, saluted him with those words, "May your arrival in the palace of my lord the king, be as welcome to him as the rain of heaven after a long and parching drought. Enter without fear." They then ascended a terrace bordered with orange trees, and thence entered another spacious hall, where was the king's brother, with a magnificent retinue. Here another speech was made, and more civilities shewn. He at last had his audience of the king in a chamber which glittered with gold on every side: the monarch, to the great amazement of his lords, advanced, and bowed to the ground three times. Xavier, in return, prostrated himself before the prince, who took him by the hand, and caused him to sit down beside him, and laying aside all the pomp of majesty, which the kings of Japan are never used to quit in public, treated him with the kindness and familiarity of a friend.

While they were in earnest conversation, the dinner hour arrived, and the king invited his guest to eat with him: the latter declining the honour, it was urged more absolutely; "when, with a low reverence, kissing his scimetar, which is a mark of profound respect, Xavier said, 'I petition the God of heaven, from the bottom of my heart, to reward your majesty for all the favours you have heaped upon me, by bestowing on you the light of faith, and the virtues of Christianity; to the end that you may serve him faithfully during your life, and enjoy him eternally after death.' The prince embraced him, and desired of God, on his part, that he would graciously hear his request: yet, on this condition, that they might remain together in heaven, and never be divided from each other, that they might have the opportunity of long conversation, and of discoursing to the full of divine matters." While they were at dinner, the Portuguese and all the Court were on their knees, together with the chief inhabitants of the towns. Then a concert of music was played: the nobles and great officers standing, their arms as well as parts of their dresses glittering with pearls and precious stones; and there was a great silence.

In Xavier's wild and splendid career there is no event more remarkable than this reception, and the affection of the prince for his character and person. The nobles, amazed to see their young monarch, gay, brave, and given up to pleasure, thus awed and delighted by one, whose message is rarely welcome to a court, conceived he was under some magical influence. These honours had a propitious influence on the minds of the people; and when Xavier appeared in public, vast multitudes assembled, to listen to the gospel, and numbers of them heard and believed. He was employed whole days together in baptizing the candidates, and in instructing new believers. The Portuguese could engage none of his attention, unless at a late hour of the night, when he paused for awhile. They conjured him to spare himself. "My nourishment, my sleep, my life itself," was the reply, "consists in delivering from the tyranny of their sins, those precious souls, for whose sake chiefly God has called me from the utmost limits of the earth."

He was now in the scene for which he had thirsted, as the hart

for the water-brooks. Cangoxima was 'the beginning of his strength,' where God first blest his zeal. Amanguchi saw yet greater fruits, but in Fucheo was 'the excellency of dignity, the excellency of power.' The priests strove fiercely at first, and then desisted, for they saw that their ascendancy was crushed: the cruelties of the mothers, who often slew their children, were forbidden on pain of death; the prince gave up his infamous vices, and the abominations of the pagan ceremonies were suppressed by an edict. During several hours each day, Francis did not cease to wrestle with God; and when morn broke on the city, it found him strong in faith, and armed for the toils of the day, though he had scarcely tasted food, or closed his eyes in sleep. He had no time to lose, for each moment, as it fled, appeared to him to bear with it the salvation or doom of a soul. The streets of the city were alive with the busy footsteps of men; trade, pleasure, or business, was in every face, when suddenly there was a silence, and then a gathering of the people; the windows and balconies were filled, the shops and markets forsaken. With his usual impetuous step, his hands folded on his breast: Xavier drew near, and with a strong thrilling voice, that could be heard at once by many thousands, painted the terrors of the wrath to come: then with a face bathed in tears, pointed to his crucifix, spoke of the Saviour of the world, nailed to the cross, expiring in the sinner's place. This was the strength of his soul: at the thoughts of the love of Christ, even when alone, he often wept bitterly. Is it any wonder that he prevailed mightily, and that the cry of the city went up to heaven—not for judgment, but for mercy.

There were other influences in aid of the stranger. One of the most powerful was the opinion inculcated by the priests, that poverty not only made men despicable and ridiculous, but also criminal, and worthy of the severest punishments. Thus the beautiful child, who first addressed him on his arrival at the palace, said, "Certainly you must be endued with an extraordinary courage, to come into this far country, liable to contempt, in regard of your poverty; and the goodness of your God must needs be infinite, to be pleased with that poverty." Many of the bonzas went so far as to allow the poor no hope of a future happiness, as though they were too worthless and low for so great a gift: others of the subtle priesthood, from a hatred to the women, would fain have excluded them also from the elysium of Amida, but were cowed by the wit and boldness of some of the Japanese ladies.

Xavier, with an eager charity in his aspect, threw himself into the crowd, to associate himself with his auditiors, to become their equal and brother, to hope, to fear with them. He loved poverty, and to throw off its appearance, even for a time, was a loss of comfort to him. The funds that were often placed in his hands for the use of the church or the mission, with what avidity he dissipated them among the destitute, the afflicted, the forsaken! He would not make use of what the governor of the Indies had supplied him with, in the name of the king of Portugal. He thought he should have affronted Providence, if he had done this; and therefore, taking out of the treasury a thousand crowns, he employed them wholly for the relief of the poor who had received baptism. Neither did he rest satisfied with this royal alms, but drew what he could also from his friends at Goa and at Malacca. Though all the miserable were dear to him, yet he assisted the prisoners after a more particular manner with the charities which he gathered. All this was new and

wonderful to the poor Japanese, hitherto despised and shunned as if the the mark of Cain was on them; and when he opened to them wide the gates of immortality, and told them that the Lord of heaven and earth loved them equally with the proud and the great,—his voice was to them, "even as the voice of a God." No part of his preaching so much enraged the bonzas, and the higher classes, who saw the multitude rejoice, and assert a privilege equal to their own. He burst for the poor the bands of that most exquisite tyranny—the oppression of the soul!

The address of Xavier soothed the jealousy and suspicion of the upper ranks of society. Perhaps few men, and yet fewer ministers, have more intimately and perfectly read the human heart, even Loyola might at times take lessons from his friend. "He became all things to all men, for the advantage of their souls: he spoke to the merchants of their affairs, with an apparent concern for their interests; he conversed with the courtiers, of the cabals and intrigues of courts." But a loftier bearing and more imperious tone were necessary with many persons of quality, who invited him to their mansions, and who were inclined to treat his message slightly or proudly. When he saw these fierce and haughty Japanese clad in gold and silver, and their halls filled with guards and courtiers, his affable and gentle carriage was changed instantly: in his simple attire he passed with a cold dignity through the apartments, and confronted these men with a look as commanding as their own, and few could meet unmoved the lightning glance of his eye. "Then he preached to them the word of God with an air of authority, and spoke with majesty, and raised his voice so loud that it seemed like the thunder which frightens the savage beasts of the wilderness, and breaks down the proud cedars of Lebanon."

"OUR PROTESTANT FOREFATHERS."

BY W. L. GILLEY, D. D.

Published in London, and Reprinted in New-York.

REVIEWED BY THE VERY REV. FELIX VARELA, D. D.

We have read the small work, entitled "Our Protestant Forefathers," which a friend had the kindness to send us, and according to promise we will express our opinion of it, in a frank, and we hope charitable manner. It is divided into sixteen sections: we shall examine them *one* by *one*.

The first contains a list of the points that we (Roman Catholics) believe; and among the rest, the author very properly accounts the *use* of images, and the *veneration* of relics. We beg of the reader to bear in mind, these correct expressions of the author, whenever we may be charged again with the crime of

adoring images and *bones* of the dead.—"In opposition to these tenets, says the author, Protestants assert, that the Pope's supremacy has *led* to the most unreasonable assumptions of spiritual power—that the invocation of the Virgin Mary and the saints, and the use of images, *have introduced* practices of idolatry, which pious Roman Catholics themselves deprecate; and that the doctrines of indulgences, penances, and transubstantiation, have been productive of superstitions, blasphemies, and immoralities." Remark that the Catholic tenets are objected to, not because they are false, but because they have given occasion to many abuses. Therefore, even admitting the charge, it would prove nothing against us, nor in favour of Protestantism; for it is absurd to protest against truth, because of the abuses, *which pious Roman Catholics themselves deprecate*, and forming by no means, any part of their doctrine.

In *the second section*, the author has attempted to prove, that, *The protests of the sixteenth century were the crisis*, and *not the beginning of the struggle*. Under such a heading as this, we expected to find some proofs though groundless, but at least with some plausible appearance. To our surprise we found nothing but mere assertions, ending by saying that "The good and wise being generally the fewest in number, the early Protestants were silenced by imprisonment and death, or the fear of them, or were driven into mountains and retired places, where in deprivation and in steadfastness, they made the deep valley and the forest resound with the praise of God." Consequently, the *Catholic* or universal Church, of which the Church of England is (as they say) but a continuation, never existed before the great *crisis*, but in few individuals, who now and then opposed the Roman Church, and were driven to the deserts!! Is there any need of any other refutation? If the mere opposition to the Roman Church constitutes a Protestant forefather, all the heretics that ever were are entitled to this honour; and many vallies and many forests have been made to resound with their *blasphemous* praises of God.

The third section contains some remarks upon the abuses committed by the publishers of indulgences, and of course the author does not spare exaggerations, and confounds moreover *absolutions* with *indulgences*, as is customary with Protestants. He brings the *form* made use of to absolve from censures and from sins, as if it were the *form* of granting indulgences, without knowing that generally in times of jubilee, a power is granted to *absolve*, (in a case in which otherwise it would not have been granted,) in order to prepare the soul to receive the indulgences, which never are received but in a state of grace. The anecdote of Tezel receiving in advance the price of the absolution of a *future sin*, which at last was the robbery of some money, is totally absurd and ridiculous. However it would only prove that Tezel *did* wrong, but not that the doctrine he preached was *false*; and if Protestants would protest only against the bad conduct of men, they would have the Catholics to join them, or rather they would do nothing but to join the Catholics who protested before them.

The fourth section is written in a complete historico-dogmatical style, without giving any proofs, but merely stating that the Church was unanimous, till Rome introduced many corruptions, but without pointing out which and when, and by whom. The author, it is true, speaks of the worship of images and of saints, but gives no proof; and as to the images, we know and we grant, that their use was not so common in the primi-

tive Church, but we also contend that it is not against the doctrine entertained by those primitive Christians, which is the same we hold, and shall be held till the consummation of the world. He also speaks of the *compulsory* confession to a priest, but as usual, he gives no proof that there was not any. Remark, that the author does not say that there was no confession, but no *compulsory* one, and you will immediately perceive that the compulsion was not necessary, when the faithful were fervent and pious, so that they would not suffer any remorse of conscience, without applying to the means of sanctification.

The fifth section has a very curious heading, viz: *The first Protestants —Irenæus.—The Waldenses.—The Albigenses.*—Observe that from the beginning of the third century, in which Irenæus lived, our author passes to the twelfth century, in order to find the Waldenses and the Albigenses. He perceives that this will give no favourable idea of the permanency of the Protestant Church, and therefore he tries to fill the immense vacancy by the supposition that the Waldenses were in existence since those primitive times. We shall take these points into consideration; but for a moment let us grant what the author intends to prove, and let Irenæus be Protestant!! let the Waldenses and the Albigenses be the same. The question now is—Did Irenæus, the Waldenses, and the Albigenses teach the same doctrine? Certainly not. Therefore they did not belong to the same Church, and from them cannot be proved, the existence of that *Catholic Protestant* Church, which the author endeavours to persuade us, *always existed.* He might prove from these facts, (if they be admitted as such,) the existence of *Protestantism* as mere opposition to the Church of Rome: and then, as we have already observed, he may add to his list of Protestants all the heretics that ever existed. A second question—Does the Church of England teach the same doctrine that Irenæus taught? Does she teach the doctrine of the Waldenses, or that of the Albigenses? Certainly not; and we are sure that neither the author of the book, nor Dr. T., who thinks a great deal of it, will consent to be considered as members of any of those sects, and neither will they subscribe to the doctrines of Irenæus; for they know they would then soon find themselves in the Roman Catholic Church. How then can the author and Dr. T. call Irenæus, the Waldenses, and the Albigenses their *forefathers?* This we think is enough to get rid of the section all at once, by only requesting the author and Dr. T. to seek elsewhere for the *forefathers* of the *Church of England*; because these whom they have pointed out as such, can be claimed with equal rights by the Presbyterians, the Methodists, the Baptists, in a word, by all the sects; and all of them will be *sisters* to the Church of England, and a part of the holy Catholic Church. Will Dr. T. approve of this *sistership?* It is easy to know what he would answer: however let us tell it. *No*—he would say, for they are heretics.

Let us now consider separately, these *Protestant forefathers.* 1st. Irenæus.—He was so good a Protestant, that the Church of Rome has him in the catalogue of saints, and as one of her fathers; and the enemies of the Church never claimed him as theirs, for they knew too well that he lived and died in the bosom of the Roman Catholic Church. The Waldenses and the Albigenses, with whom our author will have Irenæus concur or be in partnership, never dreamed of claiming him, for they could not by any means. He is the very father, from whose

writings we take the principal authorities to prove by tradition the supremacy of the Church of Rome; authority which Protestants have endeavoured to explain in their manner, —that is, gratuitously by supposing that he could have meant what they would like. Why does not the author produce any text of Irenæus in favour of the Protestant doctrine, or at least in favour of Protestantism, as an opposition to the Church of Rome? Irenæus never denied the authority of that Church, although he remonstrated with the Pope for the use he made of it, which Irenæus thought to be in a severe manner. On the contrary, the case alluded to by the author, proves against him. A question was then about the time of celebrating the Pasch. St. Polycarp following the example of St. John, celebrated it according to the Jewish practice, on the 14th day of the moon of March, and the Pope, St. Anicetus requested him to follow the practice of the whole Church, with few exceptions. St. Polycarp went to Rome, in order to have an interview with the Pope, Anicetus, upon several points of mere discipline, and they agreed upon all of them, except upon the time of the celebration of the Easter. Anicetus did not think proper to insist on the point, but on the contrary he invited Polycarp to partake the Eucharist with him as a proof of their perfect harmony, notwithstanding the difference in opinion. This shows at once the wisdom and sanctity of Anicetus. The point was not dogmatical nor moral, but of mere discipline. The practice followed by Polycarp, had in its favour the authority of his teacher St. John, and therefore its observance did not deserve any severe animadversion, although it would have been better to discontinue it for the uniformity of the religious worship. Consequently Anicetus showed his prudence, charity, and humility in not enforcing his request any farther. In course of time the churches were in great confusion in consequence of this difference in the day of celebrating the Easter, and many dissentions took place among the faithful so that the Pope St. Victor, was under the necessity of interfering. Several councils were held, and St. Irenæus himself was at the head of the most famous one, held in France. The fathers decided to follow the Roman practice.

2d. The *Waldenses.*—How can the author know these to be the forefathers of the Church of England, and that they were always in existence, and their doctrine pure, when he himself says under the authority of some other writers. "They are now called Waldenses, or Vandois, from the mountain valleys, in which they have dwelt so long, and by the name they have been known ever since the year 1100. But by what name they were called between 397 and 1100 we cannot say, *because they were not distinctly noticed by chronicles during that long period.* And again—"*The history of this sub-alpine Protestantism, is indeed enveloped in such a* DEEP OBSCURITY, *that any attempt to investigate it, would far exceed the limits or the design of this work.*;" Now, can the author, we repeat, so confidently tell us that the Waldenses are the forefathers of his Church, when they have not been distinctly noticed and their history, is in a DEEP OBSCURITY? Very obscure forefathers indeed! I really believe that the author has refuted himself.

However, let us follow him a little further in his attempts to discover his Waldenses forefathers, who, as he says *were so few and obscure*: . . . THAT HISTORY MAKES LITTLE MENTION OF THEM: *and no wonder*, he says,—*because the historian of the day for several centuries, were themselves among the number of those who*

were ignorant of the true faith, and who sided with its enemies. If history makes little mention of them, from whence has the author received so much information about them? The historians in every age have mentioned all the enemies and dissenters from the Roman Church, why should they not mention these extraordinary Christians, who could not fail to call their attention? Our author does not account for this silence, although he tries to do so, being aware of his delicate position.

But at last he brings forward the testimony of Jerome, whom he calls *an advocate of some of the errors of the Church of Rome.* We glory in such an advocate, and Protestants should consider that they have against them the voice of Jerome; that is, the voice of wisdom and sanctity, a voice that did not proclaim *some* but *all* the doctrines of the Church of Rome, which Protestants call errors, though handed down to us as divine dogmas, by venerable antiquity. Let us now observe our author's logic. St. Jerome speaks of some Christians, who separated themselves from the rest, and lived in the Gothian Alps. Hence these must be the Waldenses. Surely, the reader will perceive the incorrectness of this conclusion. Can the author identify the mountains spoken of by St. Jerome, with those occupied by the Waldenses in modern times? It would be a great task indeed. But suppose them to be the same mountains, will this prove to be the same people? This would be a very incorrect conclusion. Moreover, we know that the barbarous nations of the North, invaded that country, and dispersed that people, so that they could not remain in any place as a Christian body with their bishops, &c. &c. After the calamitous times of barbarism were past, we do not hear that any such a society of Christians ever appeared; and indeed the Waldenses, when they first started, that is in the twelfth century, far from saying that they were members of such a society of Christians, they never even mentioned that there was any. Far from that, the Waldenses applied to Pope Innocent III, in order to obtain his approbation, and only revolted against him, when they were condemned. Consequently, either they did not appertain to these Christians, who are supposed to have existed for ages in the Alps, for said Christians recognized the Pope as the head of the Church, and in either case, Protestants will not gain much by counting those Christians and the Waldenses among their forefathers.

The Christians alluded to by St. Jerome, were the followers of Vigilantius, and the author does not mention this fact, for fear of giving an unfavourable idea of his forefathers. He knows very well the hypocrisy of Vigilantius, who was sent by St. Pauline from Spain to Palestine, and spent some time with St. Jerome, without giving the least motive to suspect that he entertained any doctrine against the Catholic Church, and no sooner had he left St. Jerome than he began to write against our dogmas, till at last he thought proper to call attention, by going out naked, thus scandalizing the people, as Muster did afterwards in the sixteenth century, as a preliminary to the excursion of his furious Anabaptists, who went through the streets crying out, *be re-baptised* or you shall be put to death; and in fact, they killed a vast multitude. So that the Protestant forefathers have left an unenviable memory of their good sense and decency!

In order to give some appearance of antiquity to his Waldenses, (for they are totally his,) and to show that they were kept by divine Providence, he does not derive the name from the author of the sect, Valdo, but from the *mountain vallies.* But who ever heard of these WALDENSES MOUN-

TAIN *vallies?* The truth is, that the true Waldenses commenced in the twelfth century, and they immediately excited the attention of every body, (so would their ancestors have done, if there had been any,) and every historian, friends and enemies, have ever since spoken about them, and their name comes from Valdo, their father, and not from any place whatsoever.

Pointing out the pure doctrines of the Waldenses, he says, that they had not the IMPOSTURES OF ABSOLUTIONS, *and the abuses of the power of the keys.* If absolutions are impostures, the Church of England has committed many, at least in England, for in America they appear to have given up that doctrine, by suppressing the form of absolutions in the book of common prayer. We say, *they appear* because every body knows that the doctrine is entertained by every minister; and the suppression has been made merely in order to avoid every appearance of Popery. At all events, the author, who belongs to the Church of England, *in England*, must have practiced many of those *impostures* of absolutions, and has no claims on the holy Waldenses. He appears to recognize the *power of the keys*, for he only blames its abuses. How can there be any power in the keys, if the absolutions are *impostures?* The very metaphor of the keys supposes that the gates of heaven are opened to a sinner, which cannot be but by absolution from his sins. As to abuses: what church ever had the abuses as a part of its constitution? We have to observe moreover, that the Waldenses did not recognize the *power of the keys*, as residing in the ministry; and therefore our author, by recognizing it in the ministry, forfeits again every alliance with the Waldenses, and he must look for other forefathers.

However, we would advise him not to be so sure in stating that the Waldenses did not practice absolutions; for there are many writers, and among them Banage, (Hist. de la Relig. Ref. Per 4. ch. 29,) who tell us that they did confess to their minister, and received absolution, but such a minister as we had already observed had power only when they were good, and therefore those hypocrites declared themselves good, by the mere fact of officiating, thus declaring themselves proud; and consequently sinners, and deprived of power. What a contradiction! They also granted the power of absolving to laymen. They admitted the *real presence*, (see Bossuet, var. des. Ec. Pr.) According to the Waldenses, the clergy should be so poor, that they are sinners, and destitute of power as soon as they possess any thing. Is this the doctrine of the Church of England? I think that the Prebendary of Durham would act very prudently by being silent about the Waldenses. Moreover, he must know, that according to the Waldenses, every king and magistrate loses his power as soon as he commits a sin. This surely is not the doctrine of the Church of England, and the good Prebendary can easily perceive its dreadful consequences.

Indeed the doctrines, and whatever we know of the Waldenses, by no means agree with the Church of England, except in the general view of opposing the Roman Catholic Church. Consequently, the author has not been very prudent in pointing out the Waldenses as the forefathers of his Church; for we either know nothing about them, or what we know proves against his pretension. We only know what the contemporary authors mention; for as to the Waldenses themselves, they left no writings to guide us. Perrin, a Protestant author published a book entitled *The Antichrist*, and some sermons attributed to the Barbas of

the Waldenses, but such works are of no authority, being written in modern style, and being entirely unknown till Perrin thought proper to bring them into existence. He also published a *Confession of Faith* of the Waldenses; but it is evidently extracted from the *Memoirs* of George Morel, a deputy sent by the Protestants to negotiate their union with the Waldenses, which did not take place, and could not take place, except with a few of that sect, who either became, or intended to become Protestants. Surely, it is not the confession of the ancient Waldenses, because the contemporary authors would have taken notice of it, and Beza himself who carefully searched and examined every document relative to the Waldenses, would not have omitted so important a one. (See Exposition de la Doc. Chr. par M. Vicaire, tom. 1, page 108.)

One observation more, and we are done with these *solitary* Christians: as to their being the forefathers of the Church of England. According to the doctrine of that church, it is not enough that many men joined together will confess Christ and practice virtue, to constitute the Church of Christ; ministry is essential—true episcopacy and apostolical succession. Hence the divines of that Church, always tried to present the list of their bishops, from the time of the apostles, and defended as much as they could the *mysterious* consecration of Parker. Have they ever mentioned the Waldenses in their list of bishops? No. They present the bishops of Rome from St. Peter to St. Gregory, and from the Pontiff, they pass to St. Augustin, sent by him to England, and they continue the bishops of England till the Reformation as *Roman Catholics*, and from the Reformation till the present day as *Protestant Bishops*. We see that according to the principles of the Church of England, its true forefathers are the Popes, and not the Waldenses; and we may observe *en passant*, that the Britons are not their fahers for no divine of the Church of England ever noticed them in their "pretended apostolical succession." The Prebendary of Durham must change his coat, if he wishes to sustain that there is a Church of Christ without the ministry of Christ.

I shall not pass unnoticed the useless efforts he makes, in order to account for the deference, which all the primitive Churches had for the Church of Rome, without being compelled at the same time to recognize its supremacy. "Rome," he says, "being the capital of the world, and the seat of the empire, her bishops were visited very often, and great respect paid to them by Christians of other countries. Having better opportunities of communicating with the pious and the learned of all nations, it was naturally supposed that their information and counsel would be more valuable than that of other bishops and clergy; consequently, they were more frequently consulted, and great deference was paid to their decisions." Authority in religion does not depend upon the dignity or grandeur of the places, neither upon the facility of communication. Would the different churches of England consult the Bishop of London, and pay great deference to his decisions? Surely they would not do any such thing. Moreover, in point of information, this should come from the primitive churches, viz: of Antioch, Jerusalem, Ephesus, and Alexandria, and these churches had as much communication between themselves, as they had with Rome, or that Rome had with any of them, and if the pious and the learned applied to Rome they did not do so, as the politicians and merchants did on account of her wealth and power, but on account of the divine right, which they

all recognized in that Church. The authorities of the fathers, by which the supremacy of the Church of Rome is proved, do not speak of her dignity as a seat of the empire, or of her knowledge on account of her communications with the world, but precisely on account of her being the See of St. Peter. The decisions given by the Popes, were not mere consultations but sentences, and nobody will believe that they were obeyed merely because Rome was the principal city. This, however, has nothing to do with the *Protestant forefathers*, and we may consider it as an uncalled for effusion of animosity of the author against the Holy Roman Catholic Church.

He says that the *Romish Church continued to style herself the Catholic Church*, when *she was no longer Catholic or Universal*: hence she was at the beginning the Catholic Church, and ceased to be such, according to our author, when she was corrupted. And who decided and pronounced these corruptions? A few dissenters here and there, against the voice of the whole of Christendom, which of course considered her as the Church of all. Aware of this natural consequence, the author tries to give us a *new* idea of Catholicity, by saying, that *those* Protestant Churches, (meaning the few primitive dissenters) only can be *Catholic* which maintain scriptural doctrines, and articles of faith in which all Christians can unite." Strange Catholicity indeed, that consists in the possibility of being *Catholic*. The notion is entirely a new one, and therefore not a Catholic one. Suppose that a man would start a sect believing the existence of God, and trinity of Persons, and the incarnation; all Christians could join in the believing of these articles, which are perfectly scriptural, would such a sect be the Catholic Church? We hope that a Prebendary of the Church of England will not answer YES. So much for his new notion of Catholicity.

Let us consider the *Albigenses*, these honourable forefathers of the Church of England as our author would have us believe—those new Manicheans of the twelfth century, for they admitted the two principles —but why should we lose time, and abuse the reader's patience, by writing upon this point? There is nothing so absurd as to pretend that the Church of England is similar to that of the Albigenses, who believe that the Eucharist was in no way the body of Christ, while the Church of England believes that we receive the body of Christ although in some spiritual (and incomprehensible) manner. The Church of England believes in the efficacy and necessity of Baptism, and the Albigenses did not. In a word, there is more difference between them and the Church of England, than between it and the Catholic Church.

Section 6.—*The spirit of Protestantism in Britain coeval with the Pope's pretended jurisdiction here.*— We may leave the author to enjoy his opinion without taking any notice of it, because it matters very little whether THE SPIRIT of *Protestantism* was or not in Britain, if Protestantism itself was not, and the doctrines of the present Church of England were not those of the Britons. We moreover, may take no notice of the Britons, and let the author think what he pleases about them, as long as the present Church of England does not come from them. This we have already proved, from the fact that the divines of that Church, never count a Briton in the list of her Bishops to prove her apostolical succession, and we suppose they know where they come from, or who are their forefathers. But let us give another proof taken from the text of Blackstone, transcribed by our au-

thor at the very end of the section we now examine. "The ancient British Church, says Blackstone, by whomsoever planted, was a stranger to the Bishop of Rome, and his pretended authority: but the Pagan Saxon invaders having driven the professors of Christianity to the *remotest corners* of our island, their own conversion was *afterwards* effected by Augustin the monk, and other missionaries from the court of Rome." From these Anglo-Saxons comes the present Church of England, and therefore she has never been called the British Church. At all events it would be ridiculous to call the *Church of England* that which does not come from the *Angli*, and it would be equally ridiculous, to confound the *Angli* with the Britons. Perhaps our author may say that the present Church comes from both the *Angli* and *Britons;* but we would then ask whether these two parties held the same doctrine or not—if they did, then the *Britons* believed as the *Angli* converted by St. Augustin, and if they did not, then the present Church of England comes from a *monstrous* origin of contrary principles, each one of them having the same claim to the dignity of her forefathership. For these reasons, the reformers, and all their disciples, never took any notice of the Britons, and it is of late that some writers of the Church of England speak about them. Let us take into consideration the apparent proof presented by the author, as to their doctrines being essentially different from those of Rome.

"From a *dramatic* description, he says, given by a Roman historian, of the attempt of that missionary from Rome, (St. Augustin) to subjugate the British clergy to the control of the Pope, we shall show *whether there were then Christian communities, independent of the Church of Rome in this land or not.*" Is that all he intends to prove? He could have avoided such an useless trouble, for nobody ever denied that the Britons were schismatics for a long time, as a result at the beginning of circumstances of communication, and afterwards on account of the celebration of the Pasch. He calls the description made by a Roman historian, *dramatic*, from which we may infer that he thinks very little of it, and we then wonder that he could pretend to ground his argument upon an authority that he himself turns into ridicule.

Let us however, consider the authority of Dr. Lingard, (for he is the historian alluded to,) as presented in earnest by Dr. Gilley, to prove the antiquity of the Protestant Church of England, and we shall find that this authority proves the contrary. In which, we read that the British Bishops, by the advice of a hermit, despised St Augustin's reasons and authority, considering him as a proud man, *only* because he happened to be seated, and did not rise at their arrival, but, *in points of doctrine there had been no difference between them.* This is evidently proved, because in order to pacify them, he reduced his demands, according to the same historian, (who took it from Bede,) to three heads: *that they should observe the Catholic computation of Easter; should adopt the Roman rite in the administration of Baptism; and should join with the missionaries in preaching to the Saxons. Each of these requests in obedience to the advice of the hermit, was pertinaciously refused.* We find first, that the British Bishops were so ignorant and superstitious as to be guided by the advice of a hermit, the most ridiculous in itself, grounded on the supposed pride of St. Angustin, and not in the veracity or falsity of his doctrine. Secondly, that St. Augustin did not find any fault with the dogmas taught by the Britons, and therefore only requested them to

alter their practice as to the computation of the Easter, and the rite of Baptism, and begged them to join him in preaching to the Saxon. Will any man of sense believe that St. Augustin would have made such a request, if the doctrines of the British Bishops would not agree with the one he came to preach? What more is wanted? Would any Catholic Bishop of the present time, request the Bishops of the Church of England to join him in preaching to the heathens?

Moreover it is evident from the above that the Britons did not agree with the Church of Rome in the computation of Easter, and in the rite of baptism, but the Church of England does agree with us in both these points—hence she does not come from the Britons, or she has deviated from the doctrines and practices of her *British* forefathers.

I will now prove still more directly that the Britons did entertain the same doctrines with the Roman Church, and this is evident, because St. Samson, St. Briocus, St. Gildas, St. Columbanus, and a *great many* other illustrious Saints of Britain, are declared and recognised as such by the Roman Church, which would never be the case, had they preached a doctrine contrary to our tenets. We have already made this observation in speaking of St. Irenæus.

St. Columbanus was the most remarkable character, or the great Saint among the Britons. He converted a great part of the *Pictos*, and the others were converted by *St. Nina*, who according to Bede, and all the historians, *was taught in Rome*, and therefore, instructed his converts in the doctrine he learned. As to St. Columbanus, it is evident that he taught the same doctrine that St. Nina did, because the christians converted by these two saints, agreed in every point. Moreover St. Columbanus was afterwards persecuted by the king of Britain, and passed to France, where he founded a Monastery. He had no dispute with the French Bishops except on the celebration of Easter, consequently he believed the same doctrine? We find morever in the *monastic rules* of St. Columbanus, that the monks had the *mass*, and that they made the sign of the cross upon the plate put before each one of them with their meals. This fact is illustrated by the history of Agrestinus a schismatic monk, who, in the year 620, begged St. Eustasius, the superior of the Monastery founded by St. Columbanus, to allow him to preach for the conversion of the heathens, but St. Eustasius did not consent, because Agrestinus was not sufficiently instructed. This refusal set the proud monk against the monastery, which he left immediately, and he went so far as to denounce the rules of St. Columbanus, as containing many things that should not be allowed. He made so much noise, that at last the Bishops thought proper to form a council, or rather ecclesiastical tribunal, composed of some of them, and to call St. Eustasius on the part of the Monastery, and the accuser or denouncer of the rules, on the other to examine the point. Agrestinus made the accusations which we have mentioned, and St. Eustasius answered—"I believe that it is not against religion that a Christian should make the sign of the cross upon a plate or any vessel he intends to make use of, to eat or to drink, as that sign destroys the sneers of the enemy. . . . . As to the increasing the number of the collects in the divine office, I believe that the increase of prayers is useful to every Church." A Bishop of the present Church of England would not answer in the language of this disciple and successor of St. Columbanus, for it is evident that both were

Roman Catholics. Perhaps it will appear that the schismatic monk just mentioned, has more claims to be considered as one of the Protestant forefathers; but neither can he be entitled to that honour. He did not oppose precisely the making the sign of the cross, but he thought that each one of the monks should not make it, but only the superior,—as to the mass, very far from opposing it, he admitted it, in the very accusation against St. Columbanus, for having added some collects.

In 607, the Bishops of France urged St. Columbanus, and almost persecuted him, in order that he should celebrate the Easter at the same time that all the other churches did in that kingdom. He then made an appeal to the Pope, requesting him to order the Bishops of France not to trouble him. "We live, he said, as in our country, when we did not receive these rites of the French, and living in the desert, we trouble nobody. We wish to preserve the ecclesiastical peace and harmony as did St. Polycarp with the Pope Anicetus." (Vide Fleury Hist. Ecc. tom. 8, p. 623). Does not this appeal prove that Columbanus recognised the Pope as the head of the Church?

We find, therefore, that St. Columbanus and St. Nina, the two great Apostles of Christianity in that Island, after the times of Dioclesian, entertained the doctrine which the Church of England now calls Popery, and the same time that she wants, or rather our author wants to claim them as Protestant forefathers; but as there were Christians in Britain before them, it will be necessary in order to satisfy the reader's mind, to give the history from the beginning, and in so doing, we follow the venerable Bede.

"At first, the Britons were the only inhabitants of the island, which after was called Britain, and the Scots occupied the island, afterwards called *Hibernia*, and now Ireland. Some vessels of the *Pictos* from Scythia came out of the *Mediterranean* into the ocean, and for want of knowledge were carried away by the winds, till they got to the coasts of Ireland. The Scots would not receive them, but told them to pass to another island not far distant, the coasts of which they could see sometimes on a clear day, and even promised to defend them against the natives if they should resist. So the *Pictos* settled in Britain, and kept up intercourse with the Scots of the island now called Ireland, from whom they got wives, on condition that should they become a nation, the kings should be taken from the feminine line. Afterwards, the Scotts passed in great numbers from Ireland to Britain, and formed two new nations in that island, the *Pictos* and the *Scots* who united to oppose the Britons, but not so much on account of the influence that the Scots pretended to have with the *Pictos*, but for the agreement or law above-mentioned. Consequently the island was occupied by three rival nations, the Britons, the Scots, and the Pictos, till the Roman emperor, Julius Cæsar, *sixty* years before the nativity of our Lord, conquered Britain, which remained under the Roman emperors till the times of Nero, who lost it by his indolence. We should not have entered into these historical details, apparently unconnected with the subject of this review, were they not really necessary for the following argument.

According to Bede, in the year 156, Lucius, king of the Britons, sent to Rome, in order to have some person to teach him the Christian doctrine, as he was, we may say, already converted by the information received from some Christians. Why did not Lucius apply to the nearest

Bishops, namely, to France? Certainly, because he thought, and he was told that the Church of Rome was the head of the others. But from whence came those Christians that were in Britain before the conversion of Lucius? Some are of opinion, as referred to by Butler in the life of St. Lucius, that from the very beginning of Christianity there were disciples of St. Paul, who according to St. Chrysostom preached to that part of the world.

This opinion is not altogether improbable—however, we think that those Christians could have had their origin in some more recent period, during the Roman dominion, because although the Christian religion was not that of the empire till the fourth century, by the conversion of Constantine; a great many Christians went from the continent to that island, from the beginning of the Roman dominion, till 409, when the Goths invaded the Roman empire, and Britain was no longer a part of it. But whether the Christians, who were in Britain before Lucius was converted, were taught by St. Paul himself or not, it is evident that they received the doctrines of the European continent, that is, the Roman Catholic. From the time of Lucius till the new invasion by the Roman Dioclesian, and the persecution he established there, as everywhere else against the Christian, those of Britain, according to Bede, *kept their faith inviolate*, namely, that of Lucius, the Roman Catholic doctrine. During the persecution, their faith far from being altered, was confirmed, although the Christians were dispersed all the time that Britain continued under the Romans, that is, till the time of Nero. There are many monuments to prove that the Britons entertained the Roman Catholic doctrines, but we will only mention one, namely, the erection of a Church *dedicated to St. Martin*, which Bede expressly says that *it was built at the time of the Romans.* Would the present Church of England make such a dedication? In 597, when Ethelbert, (Anglo-Saxon) married Bertha, daughter of the king of France, she being a Catholic, used to go to that church to pray, together with others of the same faith, and the missionaries said mass, baptized, and preached therein.

After the times of Nero, the island being free from the Romans, the Christians began to gather together, and we do not learn that they ever made any alteration in their faith, on the contrary, we have already proved that the apostles of that period, St. Nina and St. Columbanus were Roman Catholics.

In 243, the Pope Celestin nominated Paladius Bishop of the Scots, and he was received with joy. Our author knows too well, that the converted Scots held the same doctrines with the Britons, which is a new proof that they they were Roman Catholics.

In 407, the Britons called the Anglos and the Saxons of Germany, and also the *Victos* to their aid against the Pictos and the Scots, but these new friends at last took possession of the country, and from this period commences the history of the Anglo-Saxons. Let us now observe what was the faith of those Christians, who were the Britons, for no conversion of the Anglo-Saxons had taken place. The Pelagian heresy then infested Britain. "But the Britons," says Bede, "not wishing by any means to receive that perverse dogma, and not being able to refute it, took the wise thought of requesting the aid of the *French Bishops*, who sent Germanus and Lupus."—(His. Ecc. lib. 1, cap. 17.) Does this not prove that they were all in perfect harmony and believed the same doctrines? Bede continues then to relate the progress made by

St. Germanus, and says that his enemies presented to him a blind girl, ten years of age, and requested him to cure her, "then Germanus filled with the Holy Spirit, invoked the Trinity, and immediately he took a *box with relics of the Saints*, which he carried at his side, and pending from his neck, and applied it to the eyes of the girl, who, immediately, the darkness being vavished, saw the light of truth. Her parents rejoiced, and the people trembled at the sight of such a miracle. After that day, the bad persuasion was so completely banished from their minds, that they followed with eagerness the doctrine of the priests. Perversity being repressed, and its authors confuted, and all their minds rectified with purity of faith, the priests begged graces from God, their author, through the same St. Albanus, martyr."—(lib. 1, cap. 18.) Finally speaking of their returning to France, Bede says, The island being pacified . . . the Bishops determined to return, and their own merits and the INTERCESSION of St. Albanus prepared for them a prosperous navigation.—(ib. cap. 19 in fine.) It appears that the Bishops that came from France, and the Britons, who did not object to their doctrine, and finally Bede their historian were what they now call Papists. However our author would have us believe that they were all Protestants.

The same Bede tells us, speaking about the Anglo-Saxon king Oswald who was preparing for battle, erected a large cross, and he lifted it up, and put it in the hole, and sustained it, while his soldiers fixed the earth around it to keep it straight. Afterwards all the army cried out, "Let us bend our knees, and let us pray the Omnipotent living God to defend us against our enemies."—(lib. 3, c. 2.) He also tells us (ib.) "that the Hagustadenses Monks had the custom of going to that place every year after king Oswald's death, in order to pray during the night for his soul, singing many psalms, and in the morning they offered the *victim of sacred oblation*."

Bede also tells us, that the question on the celebration of the Easter, having produced many disturbances, the king Oswald called to his presence the defenders of both opinions, that is to say, those who held the doctrine of the Britons, and the disciples of St. Augustine: for the former appeared Colman, and for the latter Wilfrid, and both agreed in the presence of the king, on the supremacy of St. Peter, and consequently on the Pope of Rome,—the text runs thus: "You, said Wilfrid, and your companions, if after hearing the decrees of the apostolical See, and of the Universal Church confirmed by the sacred writings, will disdain to follow them, no doubt you commit a sin; because, notwithstanding that your fathers were saints, will their small number in a corner of a remote island, be preferred to the Universal Church, spread all over the world, notwithstanding that he was a saint, and powerful in virtue,—that your *Columba*, who is also ours, if he was in Christ, can be preferred to the holy prince of the apostles, to whom the Lord said, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and to thee I shall give the keys of the Kingdom of Heaven." When Wilfrid thus spoke, the king said, "is it true Colman, that the Lord said these things to Peter?" and Colman answered, "IT IS TRUE, king." "Have you" said the king, "anything of equal authority to produce, as given to your Columba?" "NOTHING," answered Colman. The king then said "do you both agree without any controversy, that these things were principally said to Peter, and to him the Lord gave the keys

of the kingdom of heaven? They answered, "WE DO." The king then concluded, "and I tell you that *this is the doorkeeper, whom I do not wish to contradict*; but as far as I know, and I can, I desire to obey all his commands, lest when I arrive at the gates of the kingdom of heaven, I may have no person to introduce me, having against me the one who is proved to possess the keys." (Bedae Histor. Eccl. lib. 3, ch. 24, at the end.)

We find that Colman the representative of the Britons agreed with Wilfrid in the supremacy of St. Peter, although he lost his cause by such concession. He did not say to the king as a divine of the Church of England would say in similar circumstances, that the text has another meaning, but kept his peace as on a subject totally indisputable. He lost his cause rather than to deny the truth as to the supremacy of St. Peter, and of the Popes his successors. It is therefore evident, that the Britons did not differ in their doctrines from the Roman Church, and their separation from it was the effect of circumstances and ignorance. Indeed, when the queen Brunchildem, sent to Gregory VII, a British clergyman, to enter into some explanations, the Pope asked him why he did live separated from the apostolical See, and he answered that he did not know. (St. Greg. Epist. 113.) which certainly bears out my assertion.

The author mentions a manuscript, found in the college of Corpus Christi, stating that the Britons did not eat or drink with the Saxon disciples of St. Augustine, "because they corrupted with superstitions, images and idolatry, the true religion of Christ." We doubt first the existence of a manuscript, which has not been produced and examined by any disinterested person but merely mentioned by the author: secondly, we doubt the correctness of the statement, or rather the supposition of the causes why the Britons did refuse to eat and drink with the disciples of St. Augustine. The author being aware of the futility of an argument, taken from such a manuscript, tries to enforce it with the testimony of the venerable Bede, but this very testimony, as quoted by himself destroys his argument: for Bede does not assign any cause for the opposition of the Britons, and we can only deduce it from some other passages of the same venerable Bede, believing it to be the difference as to the time of celebrating the Easter, and some rites in the administration of Baptism. How could Bede pass unnoticed the principal cause of the opposition, which according to the manuscript quoted by the author, was the corruption of the doctrine, as to images, idolatry? &c. We do repeat that the testimony of Bede destroys entirely the assertion made by the author of the manuscript, if such a one is in existence, which we very much doubt.

The author also tries to find an argument in the case of Wilfrid, a Northumbrian bishop, who was deposed, and he appealed to the Pope, who requested his restoration and was refused in England. The author does not perceive that the mere appeal supposes, that the supremacy of the Pope was recognized in England; for no one would be so ignorant as to appeal to a judge not recognized by those against whom he complains. Will any bishop of the Church of England appeal now to the Pope? Hence it is evident that Wilfrid and the other bishops of that country, at that period, were not as the present ones. But the author should inform his reader that commissioners were sent from England to Rome, to represent against Wilfrid, and both parties submitted themselves and recognized the au-

thority of the Pope, who decided in favour of Wilfrid, and the sentence was not accepted in England by the king, who was exasperated against Wilfrid, as it has been often the case even in modern times, that kings will exercise their power, right or wrong. We must observe that the question with Wilfrid was not altogether about his faculties as a bishop, but also about restoring to him and continuing to give him the income of his benefice, or of his diocess; and we know that in similar cases, the kings always pretend to have great control, as in a matter of temporalities. The author should also inform his readers, that Ethereal king of the Marcians, having resigned his authority and become a monk, wrote to his successor Cœnred, requesting him to call upon him, and at their interview had him to promise under oath to obey the Pope's decision. He then sent some commissioners to Alfred king of Northumbria, requesting him to do the same, which he positively refused. Not long afterwards being dangerously sick, Alfred considered his calamity as a punishment from heaven, for his disobedience to the Pope, and requested his successor to receive Wilfrid. However, Eadulf his successor, far from obeying the Pope's sentence, ordered Wilfrid to leave the country within six days. Two months afterwards Eadulf was expected, and Alfred's son, who was but a child, was called to the throne, and in the first year of his reign a council was celebrated on a field near the river Nic. The king, all the principal men of his kingdom, and an immense multitude of people were present. Berthuald, Archbishop of Canterbury said: "let us pray God to restore peace among us by his holy Spirit. Bishop Wilfrid and I have a letter from the holy See, which is necessary to be read." This was done, and Berfridus, one of the principals of Northumbria requested the translation of it into English, which the Archbishop performed, saying that the meaning of the letter was, that Wilfrid should be restored, or all the bishops should go to Rome, in order to be judged. Several bishops answered that they were determined to adhere to the decision given by Archbishop Theodore and the king Alfred. But then the Abbess Elfledo having stated that the last will of king Alfred was that Bishop Wilfrid should be restored. Berthual said in the name of the young king: "It is the will of the king and of all the principals of his kingdom to obey the commandment of the holy See, and of King Alfred; because when we were sieged at Bebumburg, we made a vow to obey this decree of the Pope, if God would bring our young prince to the throne of his father. Immediately the enemies changed their mind, and made us propositions of peace, and we were liberated." (Fleuri Hist. Ecc. tom. 9, p. 597.)

The author pretends to find another argument to prove that his forefathers were not Catholics, in the opposition *he says* that they made to the Council of Nice, in regard to the images. "The matter was submitted," he says "to a synod of the clergy of England, five years afterwards, and it was pronounced by the English theologians, that the Council *had determined many things inconsistent with, and contrary to, the true faith, especially the worship of images—a usage altogether execrated by the Church of God.* This statement he makes in the authority of Soames, Binius, and the Magd. Cent. to whom he only refers his readers. He very prudently does not give the name of that *English Synod* unknown in history, because either it is an imaginary one, or it was nothing but a convention of a few fanatics, and by no means *a Synod of the clergy*

of England. On the contrary, we learn from ecclesiastical history, that almost immediately after the termination of the second Council of Nice, in 787, "Pope Adrian having sent two legates into England, Gregory of *Ostia* and *Theophylactus* Bishop of *Todi.* They were very well entertained by the kings and bishops of the country, and held a Council in *Northumberland*, (Anno 787) in which they made the following canons to be received. 1st. That the faith of the *Nicene* Council should be maintained EVEN TO THE LAYING DOWN OF THEIR LIVES in the defence of it, if need be. (Dupin New. Ecc. Hist. tom. 8, p. 148.) How can the learned Prebendary believe that the very bishops who treated the legates of the Pope so well, and recognized them as such, that is, representatives of the head of the Universal Church: the very bishops who promised to sustain the *Nicene* faith, even to the laying down of their lives, how can he believe that they would hold a Synod of the clergy of England four years afterwards, and condemn the Council of Nice in the manner he tells us that they did? Moreover, had this extraordinary event taken place, it would have excited the greatest contention with the Pope, and we hear of no such thing: on the contrary, the Church of England was in perfect harmony with Rome till the Reformation.

Finally, our author brings in his favour the authority of Alcuin, a learned and illustrious Englishman, who opposed the canons of the Council of Nice on the use of images. We answer 1st. that Alcuin is but one man, and it would not be the first great man who would have committed great errors. 2dly. That Alcuin, although an Englishman, was not a member of the Church of England, but of that of France, he being altogether settled in that country, as a teacher of the young prince, and therefore he may be considered as a French theologian. 3dly, The supposition that Alcuin opposed the canons of the Council of Nice is grounded on another supposition, namely that he is the author of the famous *Caroline books*, which is not granted by the most eminent critics, —on the contrary, Natalis Alexander proves that said books were written by King Charles himself, and no critic of any note positively states that Alcuin is the author of them, and therefore, in the list of the works of Alcuin such books never are found, it being considered as very doubtful. 4thly. Even granting that Alcuin was the author of said books, this will only prove that he was under a great mistake as to the doctrine of the Council, and therefore he opposed what the Council never approved, and he admitted what the Council did approve, as Natalis Alexander has demonstrated. In the *Caroline books*, the intercession of the saints, and the utility of using their images, as a means to excite devotion are admitted, and only the *adoration* in the strict signification of the word is blamed. Consequently the Caroline books have not been preserved, but passed away as a work of circumstances and the offspring of a mistake.

Section 7.—Britain under the Romish thraldom, and Wickliff the Protestant liberator. The author brings to recollection the *interdict*, by which the whole kingdom was deprived of the public exercise of religion. "The Christian," he says, "according to the Romish Church *cannot be saved without the priest and the forms of religion*, and he who called himself Christ's vicar upon earth, interdicted all priestly functions and every religious rite. The doors of the Sanctuary were closed; the sacraments were forbidden; *children were unbaptized*, and the dead deprived of their

funeral obsequies." The Catholic Church never taught that a Christian cannot be saved without a priest, for in that case she would sentence to everlasting fire a great many of her children, who every day die in places where there are no priests; and she would not grant an ecclesiastical burial to those who die suddenly. In time of *interdict*, the sacraments of Baptism and penance are always administered, and the Eucharist as a *viaticum*, or in case of danger of death; and for that purpose it is allowed to celebrate one mass every week, *in private*, in order to consecrate a sufficient number of particles. The Prebendary should read a little at least some of the canons of the Catholic Church, before he would undertakes to write; for he evinces a shameful ignorance of the subject he is treating.

As to *Wickliff the liberator*, he liberated no body, even in the sense in which the author applies this word, because England remained as Catholic after his death, though he might have had many followers. We only know, that in a different country, John Huss, and Jerome of Prague followed his steps, and were equally condemned. We also know that Wickliff never thought of writing against the Catholic Church before his disappointment in retaining a Professorship. Indeed it is well known, that in 1367, Archbishop *Langhan* deprived Wickliff of his situation as a Prefect of the College of Oxford, and gave it to a monk. Then, Wickliff far from opposing the supremacy of the Pope appealed to Urban V, in order to obtain justice; but the Pope, on the contrary confirmed the Archbishop's proceedings, and Wickliff then began to write against the Roman Church through anger, and no more.

The author finishes this section, by informing us, that Wickliff was "venerated by his parishoners and neighbours, that *when his spirit took its flight to the realms of everlasting rest*, every memorial of him was preserved with the most devoted affection, and the stranger who visits Lutterworth may see the chair on which he was wont to sit, and in which he died; the ark of the pulpit, from which he preached, the table on which he wrote, and the *relic* of the cloak, which covered his venerable person." We find Wickliff at once canonized by the author, who knows that his spirit took its flight to heaven, and his *relics* venerated as his person was, in a word, we find all done towards Wickliff that Protestants blame in the Catholic Church.

In the *9th section*, the author speaks of the Lollards, and Lord Cobham, but he advances nothing but the mere statement that they suffered for opposing the doctrine of the Catholic Church. He admits, however, that Cobham believed *the most worshipful* sacrament *of the altar*, although in another place he says that Cobham believed, that the bread remained with the body of Christ, which is the doctrine afterwards sustained by Luther. But is this the doctrine of the Church of England? Do they worship the Eucharist? No; because they should adore it as no other worship can be given to the body of Christ, which never is separated from the Divinity; and this adoration is left to the Papists, who are idolators. The author also admits that Cobham believed that "the images might be allowable to represent and give men lively ideas of the passion of our Lord Jesus Christ, and of the martyrdom and good lives of saints," which is the Catholic doctrine, and if he imagined that we believe anything else, the fault was his, as it is generally the case with Protestants.

In the *10th section*, the Prebendary makes every effort to show that

England was Protestant before Luther, but he very unwisely brings as a proof the trial of Latimer, who lived long after Luther. This however, matters very little, and we may say that the work ends here, because the following sections have no reference to its title, being devoted to show the consequences of the Reformation, and the means by which it was carried on, and not a word any more about the PROTESTANT FOREFATHERS!! We shall not follow any longer the Prebendary in his meanderings to fill up his book with what may be properly called common places, perhaps because it appeared to him rather small for his great object; but we shall not pass unnoticed a bold and ridiculous assertion, found in page 62, viz: that *in* 1519, *at Coventry, six men and one woman were burnt for teaching their children the Lord's Prayer, the Creed, and the Commandments in the vulgar tongue.* We would like the Prebendary to prove that before the Reformation no Catholic was taught the Lord's Prayer, the Creed, and the Commandments, or that they were taught to say them in Latin. It would be enough for the author to remember that the Rosary comes from the times of St. Dominick, and it was established to destroy the heresy of those he called his forefathers, namely the Albigenses; and surely in the Rosary, the Lord's Prayer is often repeated and sung publicly in the vulgar tongue. Nothing proves more the influence of prejudice than this oversight of our learned Prebendary. We could tell him, and prove to him, that after the Reformation and at the present time, the Protestants are not very zealous in teaching the Lord's Prayer and the Creed, for there is a great number of them, and those too of the best education, who cannot say the Lord's Prayer, and much less the Creed, although they will dispute upon every text of the Scriptures. We conclude that the Prebendary of Durham may look for some other forefathers, and Dr. T. . . . . may recommend some other book to his people.

FOR THE CATHOLIC EXPOSITOR.

DIVES AND LAZARUS.

—— What sounds of music burst
Upon the listening ear? again those shouts!
Those peals of laughter! Oh! what joy to live
Within those marble walls! There Dives dwells—
The great, the royal Dives—he, whose sway
The richest nations of the world confess—
To day he feasts; with Tyrean purple robes
And finest linen clothed, and in his halls
A chosen circle of convivial friends
Assembled meet to revel and carouse.
What lasting pleasure his! how happy he
Who thus can kill a life-time of dull care
With wealth like his how many weeping eyes

Must cease to mourn—with boundless wealth like his
The cry of poverty can ne'er be heard
For miles around, all, all his bounty cheers—
By all the name of Dives must be blessed!
Thrice happy he to whom such power—yet stay—
Who's this? whose wasting form and pallid cheek
Proclaims the fearful ravage of disease:
Whose body full of ulcers makes the blood
Run cold to look on—see, the dogs do come
To lick his sores! so much of pity have
The very brutes! Dives can ne'er have seen
This wretched man who lays him at his gate,
Desiring to be fed with but the crumbs
That fall unheeded from his ample board—
Else would his hand have raised him from the mire,
And bid him freely welcome to the feast,
Whose savoury smell perfumes each passing breeze,
And seems to mock the hungry Lazarus.
Alas! absorbed in revelling and delight,
Dives can not one moment spare to think
Upon the wretched poor whose craving want
Has brought them begging to his palace gates;—
His god, his belly—in himself his thoughts
Are centered:—for himself alone he lives:
The future heeds not—in his selfish heart
This royal fool hath said, "Come, let us feast—
To-day we live: perhaps *to-morrow* die!"

Too soon the coming morrow's setting sun
Cast its broad shadow on the rich man's tomb!
He died:—and o'er his highly perfumed corse
His friends a lofty monumental pile
Of costly marble raised, whereon in gold
His many *unknown* virtues were inscribed;
(*He had no vices*, said they, *he was rich!*)
Such homage pays the world to men of wealth!
The beggar also died. His humble dust
Was left to mingle with its kindred earth—
Despised—unfollowed to the grave—unmourned—
On Earth forgot, but *not* forgot *in Heaven!*
There he for ever lives with Abraham, blest.
How sadly changed the royal Dives now!
In unconsuming, everlasting fire
With agony he writhes!—Oh! what a sight!
In anguish praying that his blistered tongue
May know but one, *one* moment's cold relief!
In vain he tortured prays—"too late! too late!"
Surrounding demons wildly shout—while thus
The venerable patriarch Abraham speaks:
"Remember, son, that in thy earthly life
"Thou did'st enjoy the good things of the world,
"And Lazarus evil; now, too late thou see'st
"What comfort his—what endless torment thine."
Oh ye, on whom with overflowing love
Our heavenly Father hath bestowed the pow'r
Which riches give, be yours the happy task
With open hands and cheerful hearts to aid
The sufferlng sick and poor; (for they, ye know,
Are God's peculiar care)—to dry the tears
Of Widows, and protect the Orphan child!
A multitude of sins shall this sweet gift
Of Christian Charity blot out. From those
To whom is given much, is much required.
Be wise in time;—*hear Dives' warning voice!*

R. R. I. P.

FOR THE CATHOLIC EXPOSITOR.

THE SUBSTANCE OF AN ADDRESS,

DELIVERED, ON THE OCCASION OF LAYING THE CORNER-STONE OF SAINT JOSEPH'S, TO THE CONGREGATION OF SAINT MARY'S CHURCH, ALBANY, ONE HALF OF WHOM WERE DESTINED TO BECOME THE MEMBERS OF THE NEW CHURCH,

BY THE REV. J. A. SCHNELLER,

RECTOR OF ST. MARY'S CHURCH, ALBANY, N. Y.

"*His name shall be in request from generation to generation. Nations shall declare His wisdom, and the Church shall show forth His praise.* Eccl. xxxix. 13.

Though we know, that the universe be a temple, which God fills with His glory; though we know, that in him we live, and move, and have our being,—though we ascend into the highest heavens, there is his special abode; though we plunge into the centre of the earth, there He is to be found;—though our vision extend beyond the limits of the creation, there He inhabits;—though we move around ocean's bounds, it is He who directs our course, and though he be the God of remote and lonely isles, where no human voice has ever pronounced His name, as of lands and kingdoms, which invoke its sacredness, yet mankind have at all times, and in every region and clime, and under some form, selected a certain and particular spot of earth for his special dwelling-place. There are no people, who have not, at some period of time, fixed upon a particular portion of earth for a more intimate communing with a supposed presiding Deity. There are no Christian people, however limited in their resources, and however circumscribed in their numbers, who have not erected a temple to the object of their adoration. The earliest periods of sacred record give testimony of the existence of places devoted to oblations and thanksgiving and praise. The patriarchs erected altars. It was upon the covering of the Tabernacle, like a moving temple, that the glory of the Lord appeared visible to the children of Israel, in their march through the desert. It was in the ark—the mercy-seat, alike the glory and the strength of the Hebrews, that the petitions of the people were heard. But it was in Jeru-

salem, that the name of the Lord was to be invoked by the solemnity of incense, and the grandeur of victims. There was the first temple erected by man to the true God, and Solomon was the first happy man, who commenced the magnificent undertaking. There was the holy and august place, where alone gifts and sacrifices could be presented to the supreme Being. From every nook of the earth, the Israelites were compelled to repair and to worship at the Holy of Holies. People from every mountain and valley—from every hill and dale—from every town and hamlet, were seen bending the knee and expecting his blessings. No obstacles,—neither winter's colds nor summer's heats could impede their heroic devotedness to Israel's God. Captives in foreign lands, they centered the wishes of their hearts —the fulfillment of their hopes, the visions of their spirit in the genius of the holy place. To the name of the august temple throbbed the hearts of all the iron-fettered exiles in Babylon. Daniel, though encircled by heaven's illuminations, sought the throne of the Almighty in Jerusalem in the hour of his fervid devotion, and in his breathings of holiness, and while he subdued the lion's ferocity to obedience, the strength and power of the Lord waited on his will. The princes and rulers of the earth, the sages and philosophers of Paganism, the votaries and adorers of profane divinities, attracted by the fame and magnificence of the temple, betrayed emotions of wonder, and Alexander, struck at the sanctity of the place, acknowledged for once, that he was only man, and paid homage to the uncontrolling influence of the presiding Deity.

At the era of Christianity, domestic dwelling-places constituted for a time, the temples of the new believers. The cruelty of tyrants compelled the first disciples of the Christian faith to seek caverns and catacombs, and to conceal the exercise of religious worship. Process of time, and the benign character of Christianity soon softened the irritations of human nature. Persecution had gathered its thunder-clouds, and sent its lightning flashes, but like the angry elements of the storm, persecution with its darkness and its terrors soon passed away. The God of nature took back his former rights, and the temples which were inhabited with ten thousand Roman divinities, became the dwelling-places of the God of the Christians.

It is from this universal conviction of all nations, the most distant, and of times the most remote, that God is to be worshipped in a special manner in temples erected to his name, that has assembled us on the present occasion, and influenced our determination to construct an edifice in honor of the Sovereign Ruler of the universe.

A question of the highest importance, as well as of the deepest interest to all, presents itself: To what use is this edifice to be put? What advantage is to be derived from its erection? If we look into the remotest periods of time, to a period, to which are linked four thousand years, we shall discover an occasion, when a similar ceremony took place, far different in its object, and attended by circumstances, which the immense distance of time renders limited efforts, inadequate to describe. It is, however, easy to conjecture by the magnificence of the object, the perpetuation of an earthly name, that the foundation of one of the greatest wonders of the earth, the towering pyramid of Egypt, was attended by all that art and skill could conceive, and wealth and power could accomplish, that the laying of that corner stone for a monument which was to mock the lapse of cen-

turies and the duration of time, must have afforded an imposing spectacle to a wondering multitude. The holiest hands must have been employed to consecrate the destined spot, upon which were to repose the royal ashes of mouldering mortality. Fragrant ointments and the sweets of Arabia must have been lavished with unbounded profusion, upon the destined spot, upon which that huge polygonal structure was to rest, and to immortalize the name of the Egyptian slumberer. To all this, must have preceded the sacrifice of innumerable victims, to sanctify the date and commencement of that extraordinary undertaking. The hymn of praise, and the sound of martial music, in the vast procession, headed by the princes, and swelled by the people of Memphis, marching through the extended avenues of the pyramidal city, and moving along the banks of the Nile, and when echoed by the distant hills, must have given an awful solemnity to the spectacle, which was only commensurate to the conception of the design, and the lastingness of the event which it was to perpetuate. What thoughts must have pervaded the minds of that vast multitude, who witnessed the solemn scene! What a mighty undertaking! How honourable to the bold enterprise of the mind that projected it! Who but Egypt's great monarch could have dared to begin, and what but Egypt's power could be capable of completing it! It will stand a proud monument to the end of time, of the greatest nation and of the greatest king, the annals of the world will ever know!

Such, undoubtedly, must have been the thoughts of that immense assembly. Indeed it was a mighty undertaking—a work of consummate skill and stupendous magnificence. With a height of five hundred feet from the level of the plain, the enormous pile seemed to tower into the highest heavens. The winds and storms of nearly four thousand years have beat in vain around the solid mass. Kingdoms and empires have risen and sunk, and not a vestige of their former decorations of glory appears. It has stood for ages and stands to this day an object of wonder to the curious, and of admiration to every beholder.

But for what use has it been, but to tell that a proud monarch of the east had expired, and that an empire had once worn the habiliments of gloom? A splendid pageant, which has in vain attempted to secure the fame recorded with such magnificent and pompous pride. The huge mass still endures, and may endure double the length of time, but the remains of its tenant have sunk into the oblivious tide of revolving years. What has it ever been but a humiliating monument of earthly vanity, attended by nothing that is worthy of record, and which is not even registered in the annals of mankind as a blessing and a benefit? What does it now exhibit but an empty memorial erected to the memory of a monarch, whose actions impart no interest, and no notions of moral worth? What is it in the solitude of the desert, but a boasted mausoleum, upon which are inscribed no heroic deeds of patriotism, and no reminiscences of grand events? What has it done to promote the happiness of man, and the glory of God, in comparison from what we have reason to expect will result from the present undertaking? The edifice, which we now commence to erect, will have nothing to boast from the ingenuity of the design, which human skill is to impart. Its plain construction will furnish nothing to elicit a dmiration. It will neither be planned by power, nor achieved by wealth. Its object is not earthly. Ineffably superior to that, which grew up in the plains of Egypt, it calculates upon holy com-

munings of man with God. We lay not the foundations for a monument of human pride, in which the remains of earth's despotic rulers are to repose, but for a tabernacle in which the eternal King of Heaven is to reside. It will not be a gigantic pile to attract the admiration of nations, and the gaze of many generations, but a chapel, in which spiritual blessings are to be received, which will fructify on this terrestrial stage of existence, and the plenitude of whose enjoyment will be consummated in a life to come. The magnificence of the object is not to pile up crude materials and inert matter, but to form celestial minds. Our vision must not be confined to the brick-walls of the edifice, but it is to repose upon the spiritual beings which are to be formed. It is the great, the moral, the spiritual, the intellectual work, which is to be commenced on earth, and which is to be completed in heaven, by the great and universal framer of the universe. Its base is to be on earth, and its top must reach into the highest heavens. It is embraced in one comprehensive object, the sanctification of man, and the glorification of God.

Such is the use to which this temple is to be put. Such is the advantage to be derived from its erection. May then, the undertaking be happily commenced, successfully prosecuted, and prosperously completed, so that, it may tend to the honour of the Father of us all; to the praise of the King of Kings; to the glory of the Lord of Lords, to the adoration of Jesus Christ, to the consecration of the memory of his love—to the celebration of his divine virtues —to the preaching of the gospel, which he sealed with his blood, to the Holy Ghost, to his sanctifying influence, to the celestial emanations of light and wisdom, which visit and refresh the pious heart, and the pure soul; to the prayers and praises and sacred song, which will be perfected in heaven, when united with the harps of Angels and the hymns of seraphs. May the undertaking result in the promotion of the cause of pure morals, of public order, and universal good-will and universal charity, which is so strongly enforced by the holy maxims of the gospel, and which is so lamentably violated, in modern times, by all sorts of religious bigotry and religious intolerance. May the undertaking result in happy effects of those christian admonitions, those warnings, those remonstrances, those persuasions, by which frail and sinful man may be brought back to his God. May the undertaking result in opening the fountains of heavenly love and grace, which impart christian consolations and saving truths which assuage sorrow, animate repentance, and lighten human miseries. May the undertaking result in expanding the bright prospect of futurity; in elevating the sublime hopes which reach beyond the boundaries of mortality. May the undertaking fulfil the great design, which is the sanctification of man and the glorification of God; and through many generations may you bequeath to your children that temple, as a holy and sacred spot, where God will lift upon you his countenance, and where he will give you pledges of his everlasting love; where, in the words of Ecclesiasticus—"*His name shall be in request from generation to generation. Nations shall declare his wisdom, and the church shall show forth his praise.*"

FOR THE CATHOLIC EXPOSITOR.

THE PRIEST HUNTER,

A TALE OF THE IRISH PENAL LAWS.

BY T. D. M$^{C.}$ GEE.

——— The victim of that canting crew,
So smooth, so godly,—yet so devilish too;
Who, armed at once with prayer books and with whips,
Blood on their hands, and scripture on their lips;
Tyrants by creed, and torturers by text,
Make *this* life hell in honour of the *next*. MOORE.

THE most arbitrary queen that ever sat on the throne of England was Elizabeth. Every year of her rule in Ireland (like the hours of an April day,) was marked by some changing storm, some threatening tempest of the royal fury, whose only regrets, were the tears of bitterness shed over the frustrated projects of her revenge. Never since the days of Draco were such wanton deeds permitted and patronized by law, as under the detestable Irish Penal Code, chiefly instituted, and improved upon in that age. It was not deemed chastisement sufficient to take from the Catholic priest his dwelling, to drive the worshippers from the gorgeous cathedrals—monuments of the piety of their ancestry—but having reduced the anointed vicegerents of heaven to the condition of hunted beasts which have no where to lay their heads, they pursued them with horse and dog into the mountain fastness, and sang a jubilee of praise at their deaths.

It was a fair May afternoon in the year 1593, and in a part of the county of Waterford, bordering on the Atlantic, that two young friends sat beneath the shadow of a solitary tree on the brow of a hill, at whose base the western mail-coach road wound, and continuing its serpentine course was lost in the heart of the distant highlands. The fields undulating for miles around, presented a glorious velvet green to the eye, the air breathed thick of the incense of the primrose, the daisy, and blue bell, that studded every inch of ditch and meadow, the voice of the redbreast and the grateful skylark trembled through the young tender leaves; and surely if anything could make the peasant forget his starvation or the sick poor, their dolorous sufferings, it would be gazing upon such scenery. It wanted an hour or more of sunset, and the fantastic splendours of an Irish sky were seldom more prominent and brilliant. Men talk of the cloudless skies of Italy and Spain, but give me such clouds as break and refract the beams of the sun, that now command in their regal purple, and now attract in their silvery moonbeam aspect. In its evening changes an Irish sky is a lovely sight, whilst like the dolphin it becomes more

dazzling as the lamp of life goes down. But the two friends! A young and strongly framed man sat on the grass weaving a crown of wild flowers. He was clad in the home-spun, comfortable cloth of pure native manufacture, for which his tailor had done but little in the matter of style. A long-waisted coat with skirts of absurd shortness, was fastened round his waist by a leathern strap, confined in a plated silver buckle of formidable dimensions: a pair of loose pantaloons covered his nether proportions, and substantial *brogues* completed this portion of his attire. He wore a cap of faded velvet, in which was fantastically stuck the pinion feather of a raven's wing. At first one might mistake this personage for a squireens lackey, since many of the gentry having the proverb in mind that, they can do what they choose with their own, are very unscrupulous, nay, evidently delight, in mutilating the clothes of their menials. But this last appendage, of the black feather, as well as a certain unsettled look in his otherwise handsome face bespoke him as one of a numerous and favoured class—the idiots, or *naturals* of Irish life. He was weaving a crown of wild flowers, and all the time looking in the face of his companion, a young girl of singular beauty and softness of feature, who sat at a little distance, regarding him with an air of mingled pity and tenderness. Meelian More was such a maiden as one seldom meets, but in the south of Ireland. Her fair flaxen hair fell over a cheek and neck rounded to the perfection of statuary, and the glance of her deep hazel eye was the very essence of candour, spiced but not deteriorated, by an arch recognition of admiration. And her heart was as full of pity, and her little head of wisdom, as was her eye of mirthfulness. She was of the middle size, neither possessing what is called a commanding stature, (a very questionable qualification,) nor so small as to wear a look of dependance or helplessness.

The natural held up his half finished coronet, and exclaimed, "Well, as sure as my name is Corny, that's a beauty; they say Miss Meelian the Queen wears a crown, but not half so nice a one as this."

"She can't find a workman like you, Corny."

"No, no, by the Powers she can't, that's true," said the simpleton, "and then where's the materials like these to be found there? What's their goold and silver, to this primrose, and this lily? ah, ah! and then the Saxon hasn't half so fair a head to wear it as you have, Meelian."

The artless girl blushed at the compliment of the idiot, who busily continued his work, humming all the time a wild wayward ditty, born of sorrow and nature's inspiration in the mind of some unknown rustic bard. The sympathetic feelings and tastes of our nature are easily awakened and put in motion; Meelian More began to hum too, gradually her voice grew strong and clear, and in the full deep tones of melody, words like these might be heard—

"My Country! my country, oh, bright are thy fields
And the streams that gush down from thy hills,
That fling back the sunbeams like battles broad shields
When thy voice war's dread clarion fills.

But alas, that the star of the Desmond has set,
That false friends done the work of his foes,
And the graves of the valiant we ne'er can forget,
Are moist with the tears of our woes."

"Go on, Meelian, I love to hear you sing. They say I am a fool, but I know what's music for all that."

"I have sung all there is of the song."

"Indeed!" said the simpleton, and his face assumed a melancholy blankness. He dreamed not of asking for another.

"You are as fond of music as flowers Corny?"

"Oh, yes, I love everything that's sweet and fair. My mother, because she's good to me and you. I only hate that gallows-bird 'Squire Powell."

"And why him?"

"Because he watches out for my uncle, Father Moran, he wants to get his head off, the *buddagh*. If I ever catch him at 'five finger rock' I'll teach him a lesson, the imp of darkness." As he spoke, a smile of satanic fury settled on the face of the simpleton. He continued, "Just to see the poor ould priest with his long white hair, and his oak staff flying bare headed amongst the mountains, for fear of this divil of a 'squire, and his red coat rascals. Maybe the fool don't know this."

Meelian put her finger to her mouth in an attitude of silence. The sound of horse hoofs were pattering up the road.

"They're coming," said Corny, jumping to his feet, "*he's* at our house to-day, but they'll find the nest empty when they arrive."

"I'll meet *him* at the cross-roads, on Sliene Slua-shee," said Meelian, as taking the flower-crown from the hands of the idiot, she tripped lightly to her home farther downward on the hill-side. Corny stood still a moment, and then darted across the fields, and skimming their surface with his long legs, and bounding over the ditches in the gray of the twilight like an errant sprite.

The cabin of the Widow Sullivan might have been called a cottage. It was small but neat and well furnished. Alone it rose on the tall range of hills that extend from Pobble O'Keefe, (the land of O'Keefe's people,) to the ocean, and have been alluded to heretofore. Opposite a smouldering fire in its best room was placed a small sized round oaken table, supported by one leg, and beside this table sat a venerable man, of at least three-score years. He might not have been so old, but sorrow had made more wrinkles upon his brow than time. His white hair flowed in a *coolin* of silver beauty. His eye was mild and piercing, and though his person was stooped with age, and his shabby grey-black habiliments all stained and travel-worn, that eye, whither from fear or native energy, was bright and sleepless as though he had risen from a refreshing sleep. Opposite him sat the widow, his hostess, between whom there was a striking resemblance. The same look of watchfulness completed the similarity. The priest spoke first.—"You say that Corny is watching on the hills." Yes, the poor boy has been there some hours," said the widow, with a marked emphasis on the word *poor*. "He is as faithful as a wiser head."

"I think" said the priest, "I might lie down and have an hour's sleep. I have'nt slept for many nights but on the dewy heath or cold floor of the caves on the shore."

"Yes," said his hostess, "it would be better, and I'll look out for the boy."

The priest rose to retire, and discovered that one arm was fractured: he had fallen amongst the cliffs, in one of his chases. His sleeping-chamber was a simple small room, with plain white walls and a low bed, occupying one half of the floor. A rudely carved wooden crucifix hung over the pillow, and a small bottle filled with holy water was suspended with a cord from the same nail. The priest was lost in fervent prayer. His wounded arm resting on the counterpane, and the other stretched upwards in supplication.

A loud knock at the door thrilled his frame, and made the widow start to her feet: at the same time horse-hoofs might be distinctly heard advancing along the road. Corny entered in haste, and pointing to the back-door, said: "Let *him* fly!" Then sweeping round his long arm he pointed to the road at the front of the house, and added,—"Powell—the soldiers!" It was enough. The widow threw her cloak over the form of the aged priest, and he disappeared in the upland's gloom, whilst the "Priest Hunter," and his minions burst into the habitation of the widow. The fragments of a meal were on the table, and Corny sat down with an air of self-satisfaction, and busied himself with his supper.

Aminidab Powell was about forty-eight years of age, of an ordinary size, but slight, subtle, and ghastly looking in his whole air and manner. He was the scourge of the neighbourhood, and feared as much as he was hated by the populace. But he never committed cruelties but those that brought reward in their train of desolation. He was besides a zealous servant of the Church, and a loyal subject, and had but to obtain two or three heads of priests to complete a dozen,—twelve good reasons for his official promotion. Half a dozen lewd and corpulent ruffians, in dress half military, followed eternally at his back;—they were inseparable, and people called them Powell's blood-hounds.

When Aminidab Powell, Esquire, one of her "Majesty's" Justices of the Peace gazed round the empty rooms, his small eye flamed with rage; and his words as he spoke almost choked him.

"Tell me, miserable woman, where is this servant of the devil—this priest Moran;—where is he gone. Answer me, or I'll order these men to assist your memory with the bayonet."

Before the widow could reply, Corny seized a wood cleaver that lay in the chimney corner, and advancing towards the squire, he brandished it fiercely round his head, and pointing to the open door, shouted, in a voice of fury—"begone!"

The priest-hunter fell back precipitately on his blood-hounds, and two of the foremost presented their arms at the poor witless son, who stood still and mute, holding the deadly weapon between his mother and the enraged pursuers.

"Hold in God's name!" cried the frantic widow, "do not kill my son; my innocent, gentlemen he is an idiot, a natural, do not take his life:" and she flung herself upon the pointed muskets.

"Stand back, or we'll have your life too"—said the blood-hounds. "Stand back, we tell you, he is a traitor. Did he not threaten the life of her Majesty's Justice?"

"Oh, spare my foolish boy. Corny, my child, put down that ugly thing and ask the 'squire's pardon."

"No," said the idiot, in a firm voice.

"Shoot him down, men," said Mr. Aminidab Powell.

"Oh do not, if ye are men: if ye are fathers spare him; let me die first."

"Well," said the Justice, with an ironical smile, "shoot her and quickly. Satisfy the lady's demand first, by all means."

At these words, the arm of the idiot fell powerless by his side; the wood cleaver rung upon the hearth stone, and his whole face assumed an air of horrid stupefaction. He was pinioned in a moment, and the two soldiers stepping a little backwards, prepared to fire.

"Stop," cried the idiot,—"I will show you where the priest is hid."

There was a deathlike pause.

"Corny," said his astonished mother, "let me die in peace. I that

have reared you, and toiled for you night and day, that have watched over your long infancy, and been father and mother to you both. Would you disgrace your father's name and break my heart, to inform on your uncle; to betray the annointed of God!"

"Yes I will," said the idiot.

"Do not or *you* will kill me: better let these hard-hearted men shed my blood than you."

"Woman," said the Justice, "hold your peace. We will not shed your blood." Pinion her in his stead. "Mount him before you, Corporal; and idiot, if you try to befool us, we'll hang your mother across the beam, and you at the other end of the rope to balance her."

Saying this, they rode from the door, leaving the widow in a fearful state of anxiety and alarm. She tried in vain to free her arms, but giving up the effort she walked to the door, and sitting down on the threshold, listened with intense eagerness to every sound that broke the stillness of the midnight wind.

Meelian More had in the mean time reached the cross roads on Sliene Slua-shee, and sitting down on a rough block of fallen rock by the way side, awaited the coming of the priest. It was nearly two hours in the night, and the moon was just rising in the distant east. Around her disk the ominons circle that forebodes a storm was drawn, and though there was hardly a breeze upon the hills, the rain-charged clouds were driving athwart her light with stormy velocity. The young girl gazed upon the dark and brooding sky, where the elements seemed conspiring against the earth, and their round upon the dark and desolate mountains, and a vague feeling of terror came across her mind. So lonely and so brave she seemed by the dim light struggling through its clouded drapery, one of the faries, for which Sliene Slua-shee was noted and named. A panting breath sounded on the steep mountain path. She started to her feet, and in a moment the aged priest was at her side. He gave an involuntary start at this strange meeting.

"I have brought you something for your cupboard in the cavern, father," said the brave young girl, and she held up a small basket to the astonished priest.

"God bless you, my kind child," said Father Moran, with a sorrowful smile, "priests cannot fast, more than the laity."

Meelian bowed meekly to the blessing, and the old priest taking the parcel from her hand, shook it kindly in his, and while his little benefactor tripped fearlessly as a goat down the hill side, he returned to his cold rocky couch in the mountain caves, where he slept as soundly as though no persecutor was upon his track. The poor ingenuity of bigotry could not afford him safety, even in such a dwelling.

It might be two or three miles from the cross-roads to the home of Meelian More. The clouds gradually grew darker, and the wind gushed and moaned through the mountain passes like surging tides amongst the hollow cliffs of a sea-coast. Gradually it swelled louder, and as she reached her door, she heard in a lull of the storm the quick crackle of musketry. Tremblingly she entered, and casting herself on her knees, prayed for the safety of the good priest. Alas the danger was *to one even more* defenceless! When the Priest-Hunter and his party left the house, they supposed it impossible that the *natural* could have designed to mislead them. They therefore followed him directly to the sea-shore, the Justice riding by his side, and in the most artful manner inquiring into the whereabouts of the retreat.

"You say there is over a score of

men watching this den of the idolator."

"Yes!"

"Who are they?"

"I don't know that: I never got near enough to see them: they hide in the rocks."

"Ah, ah, sirrah, but you do know—come, confess, and I'll absolve you as well as the priest."

The idiot scowled at his tormentor and remained for a moment silent. After a little time they came to a perpendicular rock, whose eastern brow beetled over the wide Atlantic far down in whose depths its base was planted. Here the party halted, and a council was held. In consequence of the force as stated by their informer, it was agreed not to attempt to seize Father Moran that night, and as the presence of all might be suspicious, if perceived by any one in the neighbourhood, it was agreed that the blood-hounds should draw up in the shadow of the cliff, and await the return of the Justice, who was eager to explore the retreat in person.

The idiot and the Priest-Hunter ascended the hill together, the former keeping his companion between him and the sea, and all the while verging to the brink.

"From what point can we see it?"

"A little further that way."

"Why you fool, we can only see the ocean from there."

"You will be at your journey's end."

A sudden fear seized the heart of the Justice, and he looked upon the strong giant frame of his guide.

"Fool, villain, you have deceived me!" and he sought to spring aside and escape. Corny seized him in his arms, and bearing him to the highest pinnacle of the cliff, he pointed to the sea.

"Look there, it is white and noisy to-night, it does not want to receive you, it spurns the Priest-Hunter, and the murderer!" and the revengeful idiot laughed wildly at the rising anger of the waves. A faint moonbeam fell on the pallid face of his victim. "Ho!" he continued, "the very moon is hiding her face, she does not want to light you down there; but the Frolics, they say, can see in the dark."

The Justice made a desperate effort to escape and screamed so wildly, that the soldiers heard him, and were rushing to his assistance.

The idiot continued, "see down there: about half way is a sharp point, the half-way house of the seagulls where they rest in coming up. If you stop there, you will be divided for the fishes, do give them all a share, and lifting the writhing bigot in his arms, he dashed him from the eminence, at the same moment that three musket shots pierced his body, and the victim and the avenger fell into a common grave.

The maiden heard the sound at her cottage door, the priest in his mountain cave, the anxious mother sitting on the threshold. All started, they felt it the echo of the voice of death. But *whose* death they dreamed not.

There stood two mourners on the strand at morning—two victims were left by the ebbing tide. One was disfigured and bruised. Half of his features alone were left, and they were horribly distorted. The face of the idiot wore a smile of triumph. A stream of blood had left its trace upon his clothes, but the foam of the salt ocean had washed it from his face. The priest and Meelian More turned with heavy hearts to the cottage of his mother. They found her dead upon her own threshold, and her arms still pinioned. The blood-hounds had murdered her on their return, saying:

IT WAS BLOOD FOR BLOOD.

HISTORY OF THE

LIFE OF OUR LORD JESUS CHRIST,

FROM HIS INCARNATION TO HIS ASCENSION;

FROM THE FRENCH OF FATHER DE LIGNY.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

CHAPTER VI.

Marriage of Cana.—Sojourn at Caphernaum.—Second vocation of Peter and Andrew, followed by that of James and John.—Journey to Jerusalem for the Paschal festival.—Buyers and sellers in the temple.

THREE days later, there was a marriage in Cana of Gallilee, to which Jesus, his mother, and his disciples were invited. It happened that the wine failed; and Mary said to him, they have no wine. Woman, replied Jesus, what is it to me and to thee?* my hour is not yet come.† Notwithstanding this apparent rebuff, she told the servants to do whatever he should command. Jesus bade them fill with water the water-pots, six in number, containing each two or three measures. They filled them to the brim, and carried them to the chief steward, who tasted the water made wine, and knew not whence it was. Jesus wrought this his first miracle in Cana of Galilee, and manifested his glory, and his disciples believed in him. After this he went down in to Caphernaum with his mother, brethren, and disciples, where he remained a few days.

This town was his ordinary place of residence, and, as it were, the centre of his missions. It was a populous and opulent city, situated on the confines of the tribes of Zabulon and Naphthali, where the Jordan disembogues itself into the sea of Galilee or Tiberias. Thus was ful-

* Christ teaches us that he was not induced by flesh and blood to work miracles: not for the instruction of Mary, who could not have been ignorant of this; but of his disciples, to whom he was, one day, to communicate the power of working miracles: and likewise of his relatives, who seeing such power in the hands of a man they styled their brother, might have imagined that they would dispose of it, as a privilege in their family.

† The time when he had determined to commence the exercise of his miraculous power. He, however, anticipates that time, in consideration of Mary, and the exception confirms the rule. If the answer appears severe, the proceeding is necessary: no doubt, that the severity was softened by the meekness of his tone and manner. Certain it is, that Mary had no misgiving of the result of her prayer, for she ordered the servants to do what he should tell them.

filled the prophecy of Isaiah: *land of Zabulon, land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles:* the people that sat in darkness, hath seen great light; and to them that sat in the region of the shadow of death, light is sprung up.*† This light was announced by the truth which must be always presented to the eyes of men, viz: the necessity of penance, which Jesus began to preach, saying in the words of his precursor: "Do penance, for the kingdom of heaven is at hand." Still, as he was not to cease preaching it, until his death, he desired to have co-operators, whom he easily found. His disciples, who had attached themselves to him, so as never to be separated from his person, had returned to their occupations. It became necessary to unite them more strictly to himself, which he did after the manner we are about to relate.

In passing along the sea of Galilee, he beheld Simon and Andrew his brother, casting their nets (for they were fishermen); and he said to them: "follow me, and I will make you fishers of men." And going on a little further, he saw James, the son of Zebedee, and John, his brother, who were mending their nets in a boat; and he called them. And they all followed him. Standing on the lake of Genezareth, the multitude pressed around him, to hear the word of God. He saw near two vessels; out of which the fishermen had gone, to wash their nets: one of these was Peter's. This he entered; and ordering it to be drawn back a little from the shore, he seated himself, and "taught the multitude out of this ship."‡

Having finished speaking, he commanded Simon to "launch out into the deep, and let down the nets for a draught." Simon replied, that they had been labouring all night, and had taken nothing. But in obedience to his word, hé would let down the net. The consequence was that they enclosed a very great multitude of fishes, and their net brake.§ Simon Peter, seeing this, fell on his knees and exclaimed, depart from me, for I am a sinful man, O Lord!‖ For he, as well as his partners, James and John, were wholly astonished. Jesus, however, bade him not fear; for, "from henceforth he should catch men," and they left all things, and followed him.

THE FIRST PASCH.

We observed that the sojourn of Jesus at Caphernaum was of short duration. For the Pasch of the Jews was at hand, and the time had arri-

* So called in consequence of the Gentiles: and perhaps too, of the mixture of those people with the tribes of Aser, Zabulon, and Naphthali.

† Isaiah chap. ix, v. 1.

‡ The bark of the Church, which Christ enters, is no other than that of which Peter was appointed the Pilot, when the Lord said to him: thou art Peter, and on this rock will I build my Church.—St. Ambrose, Serm. 11.

§ This miraculous draught is the figure, or rather the prophetic history, of the church the prophets had laboured almost without any fruit, under the ancient law, which was but a state of shadow and obscurity; at length, the great day of grace having appeared, Peter, on the word of Christ let down the net of the gospel. All nations enter into it. The two ships, that is to say, the East and West, are filled. The fullness occasions a rupture of the net, the integrity of which marks the unity of the Church, and its rupture the schisms and heresies by which it loses a part of its fishes; if it can be considered a loss to be delivered from those evil children, who remained in her bosom to rend it in pieces.

‖ The same humility which caused the centurion to say: "Lord, I am not worthy that thou shouldst enter under my roof," caused Peter to cry out, "depart from me, O Lord!" Other meanings have been given to these words, but the reason which Peter adds, "because I am a sinner," seems to exclude them, and confirm this.

ved when Jesus was to manifest to all Israel its Messiah and king. He went, therefore, with his disciples to Jerusalem, where the solemnity had collected together Jews of all nations under the law. He there drew upon himself the eyes of all, by a remarkable event. Finding in the temple persons selling oxen, sheep, and doves; and also money-changers,* sitting in that sacred place, he became indignant at the profanation, and making a scourge of little cords,† he drove them out, and poured out the money of the changers, and overthrew their tables: and to them that sold doves, he said: "take these things hence,‡ and make not the house of my Father§ a house of traffic." This brought to the minds of his disciples the language of the Psalms: *the zeal of thy house hath eaten me up.*‖ The Jews then demanded him to give some extraordinary sign to prove his right to the authority he exerted on this occasion. "What sign dost thou show unto us."** Jesus replied, "Destroy this temple, and in three days I will raise it up." They answered, "six and forty years was this temple in building, and wilt thou raise it up in three days?" But he spoke of the temple of his body. After his resurrection from the dead, his disciples remembered this saying, and they believed in the Scripture,†† and the declaration of Jesus. During the festival of the Pasch, many believed in him, in consequence of the signs which he did. But he did not trust himself to them. For "he knew all men, and knew what was in man."

CHAPTER VII.

Interview with Nicodemus.

This interview particularly regards those who believed in him; but whose inconstancy was clearly known to him, before whose eyes all things are naked and manifest, obliged him to have recourse to necessary precautions. Others had openly declared against him: and his miracles and doctrines had produced the twofold effect, which great merit signalized by great actions always produces, of esteem and veneration in upright hearts, and in perverse hatred and envy. These two passions, which ever persecuted and at last put to death the Saviour, were inflamed at the sight of his success, and menaced all who had the courage to declare in his favour.

* Men who gave small pieces of money in exchange for larger, and derived profit from this kind of traffic.

† In order the more effectually to shew, from the weakness of the instrument, the power he possessed. This act appeared to St. Jerome the most surprising of all the proceedings of Christ.

‡ Had he treated these men as the others, their doves would have flown away, and been lost to their owners. Jesus, who wished to terrify them all, did not desire to do them wrong: and in this striking circumstances teaches us that zeal should always be regulated by prudence, and tempered by charity.

§ An expression hitherto unheard of. Who then, is this man, who styles the house of God the house of his father, and exercises in it the authority of Master?

‖ Psalm lxviii, v. 10.

** Christ never performed a miracle when either curiosity or malignity was the motive of those who desired it.

†† They then understood the sense of these words, which before they could not comprehend. They saw its conformity with the passages in Scripture when the resurrection of Christ was so clearly figured, and they were confirmed in their faith.

This appeared from the conduct of a Pharisee, whose name was Nicodemus. He was a believer, but timid: desirous of instruction, but dreading persecution. He went, during the night, to Christ, and said to him: "Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him."

This introduction explained the object of his visit: he came to be instructed. Jesus spread before him, in a few words, the whole plan of Christianity; and beginning with the regeneration which is the foundation of it, he replied: "Amen, Amen I say unto thee unless a man be born again, he cannot see the kingdom of God." This answer astonished Nicodemus, who had imagined but one kind of birth. "How can a man he asked, "be born," when he is old? can he enter a second time into his mother's womb, and be born again!" This was requesting an explanation, which Jesus instantly gave. "Amen, Amen," he repeated, "unless a man be born again of water* and the Holy Ghost, he cannot enter into the kingdom of God. Wonder not that I said to thee, thou must be born again. The spirit breatheth where he will,† and thou hearest his voice, and thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the spirit."

This brings before us the well-known maxim: the effect is similar to its cause. The production of the spirit is, like its principle, spiritual, consequently, it cannot fall under the senses. Nevertheless, it produces effects which exclude all doubt of its reality; as the air or wind which are not visible to the eye of the body, but which are known by their sound, and by other effects proper to it.

The mystery was explained as far as it could be. Nicodemus, however, still persisted in the question: "how can these things be done?" The answer of Jesus was remarkable. "Art thou a master in Israel, and knowest thou not these things? Amen, Amen, I say to thee that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to thee earthly things and you believe not, how will you believe if I speak to thee of heavenly things? and no man hast ascended into heaven but he that descended from heaven, the son of man who is in heaven."‡

These words so fraught with profound truths, signify, first, that faith in mysteries is not founded on the evidence of the object, but on the authority and testimony of Christ, which Nicodemus could not question,

* This is the water of baptism. For it is not permitted to look for any other meaning since the decision of the Council of Trent, Sess. 7, Can. 2. *If any one shall say that true and natural water is not necessary in baptism, and consequently, gives a metaphorical meaning to the words of our Lord Jesus Christ, "unless a man be born again of water," &c. . . let him be anathema.*

† This word signifies properly here, breath or wind. But that does not prevent the expression from being happily applied to the free operation of the will, independent of the action of the Holy Ghost.

‡ And yet the humanity of our Saviour had not descended from heaven; nor did it ascend thither until the day of Ascension. This is explained by the personal union of the word with the human nature. By this ineffable union, the Sovereign God who reigns in the highest heavens, is truly the Son of Man. In this sense he could say, that the Son of Man ascended to heaven, since he who is in heaven has become the Son of Man—but, before, he was not. He could likewise affirm that he descended from heaven, because this Son of Man, who conversed on earth with men, was one person of the Sovereign God who reigns in the highest heavens: and he could add that he is in heaven, because his immensity renders him everywhere present, and his union with the humanity does not make him who is everywhere present, not present—although always with the quality of the Son of Man; although his humanity is not everywhere present, as the Lutherans profess: an error as absurd as it is impious.

after having recognized the divinity of his mission, so manifestly proved by miracles. Secondly, that the explanation which he gave was the most proper to make him understand the mystery which he obliged him to believe: I say understand it, as far as is possible in this life. To adapt it to his capacity, he clothed it with sensible and corporal images, such as birth, the wind, and its effects—whence Christ concluded, that, if Nicodemus could not believe when he spoke a language which he terms terrestrial, because it was proportioned to the human mind, which always partakes of the earth to which it is attached, he would have believed still less, had he made use of expressions as sublime as the things themselves which he was proposing to him: that is, expressions such as no mortal man could understand, and which, apparently, no mortal language could furnish. The assertion of Christ: "no man hath ascended into heaven except him who hath descended from heaven," has reference to two parts of his answer; and signifies that, with regard to the mysteries, as well as the manner of proposing them, we must refer to him, who having descended from heaven, where he always continues to dwell, is the only one who has seen them in their source, and consequently, the only one who knows them, and knows how to speak of them. This we find equivalently expressed in the first chapter of St. John: "No man hath seen God at any time: the only begotten son who is in the bosom of the Father, he hath declared him."*

Nicodemus, being thus disposed, could not but show a docile spirit to the other truths in which he was to be instructed. The Saviour continued: "As Moses lifted up the serpent in the desert, so must the son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting.† For God so loved the world as to give His only begotten Son,‡ that whosoever believeth in him, may not perish, but may have life everlasting. He that believeth in him is not judged. But he that doth not believe is already judged.... And this is the judgment, because the light is come into the world, and men loved darkness rather than light, for their works are evil. . . . He that doth truth, cometh to the light,§ that his works may be made manifest, because they are done in God."

Such is the discourse which the Saviour made to that doctor of the synagogue. In it is comprehended the whole plan of Christianity, and the principal mysteries are proposed. We see the allusion to the three Persons of the Trinity, their co-operation in the work of redemption. The Father gives his only Son; the Son consents to be immolated, and the Holy Ghost, uniting with the water

* Verse 18.

† Here he speaks of faith, does faith suffice without works? no more than works suffice without faith; though in many parts of the scripture, salvation is attributed to works, without any mention of faith. Join together these two texts, and you find the Catholic Faith: separate them, or consider them only in their apparent opposition, and you will inevitably strike upon one of these two rocks: either to believe that works are sufficient without faith, which would be to destroy religion, or, with the Protestants, that Faith alone is necessary, which opens the door to every crime.

‡ A Jew might have believed that God had given his Son only for the salvation of the Jews. Christ precluded this error in the declaration, that he has been given for the salvation of *all the world*, as St. John affirms elsewhere.

§ Either, as some have thought, the first believers in Christ were the good members of Judaism, (although this was not without exception), or the expression *doth truth* signifies the knowledge and detestation of sin, according to the idea of St. Augustine: the accusation of crime is the beginning of virtue.

of Baptism his all-powerful action, transforms the "old man" into a new creature, and gives to the Son brethren, and to the Father adopted children. The cause of this great favour is on the part of the Father, actuated by immense—we might say—excessive love: He has given His only Son, the object of all His complacency, for the salvation of a perverse and impious world. In the Son, we contemplate a voluntary oblation of his person on the tree of the cross; and in regenerated man, a lively faith and entire confidence in him, whose extreme charity induced him to suffer and die. The brazen serpent is presented here as the figure of the ancient Testament, as most naturally displaying the greatest number of its wonders. This has the resemblance of the serpent, but not the person, figuring him who bore the resemblance of sin without any of its stain. Its elevation in the desert by the image of the cross reared on high, and exposed to the general view. Faith in the crucified one, which may be termed the eye of the soul, operates on the mind an effect similar to that produced on the body by looking upon the brazen serpent. But as that serpent, so salutary to many, and injurious to none, did not free from destruction those, who mortally wounded by the fiery serpent, refused to seek for relief in so simple a remedy: in like manner, they who will be saved, will be saved only by him, whom it prefigured; and they who will be lost, will be lost through their own fault. The Saviour goes so far as to declare that the latter will be condemned, because in the sin of their first parent, and in their personal iniquities, they do not bear the manifest object of their condemnation, as the Israelites, stung by the serpent, bore, in the poison which they received the immediate cause of inevitable death. They who perished, perished because they wished to perish; and it is from themselves that the judgment which condemns them proceeds: the first advent of the Messiah having for its object the salvation, and not the condemnation, of the world. But this terrible and eternal condemnation befalls them on account of their having escaped another transient and salutary condemnation, that which they themselves might have made of their crimes, if they had but opened their eyes to the blazing light which exposed their enormity to view. But, the same fiend of corruption which caused them to love their disorders, made them love the darkness that concealed their turpitude, and hate the light that would reveal it to them: light sought after with eagerness, and beheld with joy by those whose hearts are upright, and whose conduct virtuous: because probity loves the light which illumines it, and virtue cannot but rejoice in the favourable evidence it receives from it. The grace with which our Saviour accompanied the instruction of Nicodemus, made of this proselyte a faithful disciple. He first proceeded with caution; he never betrayed his conscience: and although he did not declare openly for Christ, far from engaging in the unjust conspiracies of his enemies, he did not fail, when occasion served, to make them feel their injustice. Cured of his timidity after he had seen the mysterious brazen serpent raised on the top of the mountain, when the apostles fled, this prince of the synagogue united with Joseph of Arimathea, in bestowing on their divine master's body the rights of sepulture. He lavished over it his perfumes with a liberality worthy his opulence and piety. He persevered to the end in the confession of the faith, and the practice of all Christian virtues. And the Church has ranked him among the saints whom she invokes.

HYMNS OF THE ROMAN BREVIARY.

Translated expressly for the Catholic Expositor.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

AD VESPERAS—IN LENT.

Audi benegne Conditor.

I.

O merciful Creator, hear,
In this most sacred time of Lent,
Thy servants' solemn prayer
With deep and heart-felt sorrow blent.

II.

Great searcher of the human heart,
Our frailties all are known to thee:
Deign pardon to impart,
To us repenting bitterly.

III.

Our sins, alas! unnumbered are,
With deep regret we own them all:
Oh! spare thy servants, spare!
Upon thy name for grace we call.

IV.

And while by Abstinence and Fast,
Our pampered bodies we subdue,
May our rent hearts, at last,
All nutriment of vice eschew,

V.

This boon, most blessed Trinity,
And simple Unity, bestow:
That this blest Fast may be
Fruitful of good to us below.

LINES,

Suggested by reading the Prayer of St. Bernard to the Blessed Virgin.

O Dulcis Virgo Maria!
Look down and pity me,
An humble pleader at thy feet,
I lift my soul to thee,
Madonna! guide me through
The world's bleak wild,
Succour and save
Thy suppliant child.

The vesper bells are sounding,
Far over hill and lea,
Salve Regina! Virgin blest,
Behold I come to thee,
Thy recreant child returns,
Once more to claim thy care,
And asks, with deep humility,
Thy holy fervent prayer.

Through Him who oft
In childhood's hour,
Lay slumbering on thy breast,
Thou holiest! hast the power,
Oh! guide and bless
Us voyagers, on Life's tempestuous sea.
Pilot our fragile bark,
And bring it safe to Thee!

December 20, 1843. M. H.

FOR THE CATHOLIC EXPOSITOR.

CHRISTIAN DOCTRINE,

BY FATHER ROBERT BELLARMINE, OF THE SOCIETY OF JESUS, AND CARDINAL OF THE TITLE OF S. MARIA IN VIA.

TRANSLATED FROM THE ITALIAN BY CAPT. DOUGLAS, U. S. M. C.

EXPLANATION OF THE CREED.

SEVENTH ARTICLE.

D. From thence he is to come to judge the living and the dead. When is this coming of the Lord to be?

M. It will be at the end of the world; for you are to know that this world is to have an end, and to be utterly destroyed by a deluge of fire, which shall burn all things that are on the earth; and there will be no more days or nights, nor marriages nor merchandize, nor other things that you now see; so that in the last day of this world, which no one can know how near or distant it may be, Christ will come from heaven to execute the universal judgment. And that word: From thence he is to come,—teaches us, that we should not believe any one who speaks of being Christ, and who would deceive us, as Antichrist will do about the end of the world; because the true Christ will not come from any wood or unknown place, but will come from the highest heaven with such glory and majesty, that no one will be able to doubt if it be him or not. As when the sun rises, he comes with so much light, that no one can doubt if it is or is not the sun.

D. Why do we say that he will judge the living and the dead? Will not all men die and all be raised?

M. By the living and the dead may be understood the good, who live by the spiritual life of grace, and the wicked, who are spiritually dead, by sin; but it is true also, that Christ will come to judge the living and the dead, as to the body, because in that day many will be dead, and many will be found alive, who, although they will be alive in that last day, some will not be children or infants, nevertheless, all in one moment will die, and suddenly will rise again that they may pay the debt of death.

D. I have understood many times, that he who dies in mortal sin, goes immediately to hell: he who dies in the grace of God, goes immediately to purgatory, or into paradise; how then are all to be judged, the sentence being already given?

M. In the death of every one is made the particular judgment of that soul which then departs from the body; but yet in the last day is made the universal judgment of all the world. And this for many causes. First for the glory of God, because many now seeing the wicked in prosperity, and the good in affliction; go thinking that God does not govern the world well; but then it is already seen how God has seen and noticed all things, and how with great justice he has given to the wicked

some temporal prosperity, to recommend them for some good works of little moment, since eternal punishment must be given them for their mortal sins: and on the contrary, has given temporal afflictions to the good, to punish them for some venial sin, or to give them matter of penitence, since they must be enriched with an infinite treasure of glory for their good works. Secondly, for the glory of Christ; because, having been unjustly condemned, and of many not known, nor honoured as convenient, it was right that a day should come, in which all the world should acknowledge and honour him by force or by love, as true King and Lord of the universe. Thirdly, for the honour of the saints, to the end that, those who had been in the world, persecuted and mocked, should be seen of all as God had glorified them. Fourthly, for the confusion of the proud enemies of God. Fifthly, because the body with the soul should have its sentence of glory or of punishment.

EXPLANATION OF THE EIGHTH ARTICLE.

D. The eighth article says:—I believe in the Holy Ghost. What is signified by the Holy Ghost?

M. Here is explained the third person of the most holy Trinity, as in the first article was explained the first, and in the other six the second: so that the Holy Ghost is not Father nor Son, but a third person, which proceeds from the Father and from the Son, and is true God as the Father and the Son, even God himself, because he has the same divinity which is in the Father and in the Son.

D. I would have some similitude of this.

M. Divine things cannot be explained perfectly by examples of created things, chiefly corporal. Nevertheless, take the similitude of a lake, which comes produced from some river, as the river is produced from a fountain, and yet all is one and the same water. So then the eternal Father, as a fountain, produces the Son as a river; and the Father and the Son as a fountain and a river, produce the Holy Ghost as a lake; and nevertheless, the Father and the Son and the Holy Ghost, are not three Gods, but one only God.

D. Why is the third Person of the most holy Trinity called Holy Ghost? Are not all the angels and all the blessed saints also holy?

M. By excellence, God is called Holy Ghost, because he is the chief Spirit, and chiefly holy, and author of all created spirits, and of all holiness. So among men there are many who are fathers and saints, either by office or by goodness of life, as many good bishops or priests, or religious men, and yet none are called holy father, except the Pope; because to him alone is the name applied by excellence, he being head of all the other fathers; and, owing to his being the most holy of all, by goodness of life, as he is by office, representing to us the person of Christ.

D. If the name of Holy Ghost is adapted to God by excellence, why is it attributed only to the third Person? Is not also the Father and the Son, by excellence, Holy Ghost?

M. It is so; but because the first Person has a proper name, that is, Father; the second has a proper name, that is, Son; the third Person is left the common name, to distinguish it from the other two. And, further you ought to know, that when it is said of the third Divine Person, that he is the Holy Ghost, those two words make one name only, as when a man is called John Mary, these two words are one name only; though otherwise they are accustomed to be two names, John and Mary.

D. What is meant by the Holy

Ghost being painted in the form of a dove, chiefly over Christ, and over the Madonna?

M. You are not to think, that the Holy Ghost has a body, or can be seen with bodily eyes, but is so painted to make us understand the effects that it produces in man; and because the dove is simple, pure, zealous and fruitful; therefore it is painted over Christ and over the Madonna, to the end that we may understand that Christ and the Madonna were filled with all the graces and gifts of the Holy Ghost, and in particular with holy simplicity, purity, zeal of soul, and spiritual fecundity, by which they acquire an infinity of sons, that is all faithful and good Christians.

D. What is meant by the Holy Ghost being painted over the apostles, in the form of a tongue of fire?

M. Because the Holy Ghost, ten days after the ascension of the Lord, came upon the apostles, and filled them with knowledge, with charity, and with eloquence, teaching them to speak with all tongues, that they might be able to preach the holy faith through all the world. And in sign of these wonderful effects, he makes these tongues to compare with fire; because the light of that fire signifies wisdom, the heat signifies charity, and the figure of a tongue signifies eloquence. And because this was a very great benefit which God did to the Church; therefore is celebrated that great feast which is called Pentecost, or the feast of the Holy Ghost.

EXPLANATION OF THE NINTH ARTICLE.

D. What is meant by that which is said in the ninth article:—the Holy Catholic Church, the Communion of Saints?

M. Here begins the second part of the Creed, because the first part appertains to God, the second to the Church, the spouse of God. And as in God we believe one Divinity and three Persons; so in the Church we believe that there is one sole Church, and that it has three principal goods, the first in the soul, which is the remission of sins, the second in the body, which will be the resurrection thereof, and the third in the soul and body together, which will be life eternal, as we shall see in the following articles.

D. Explain to me word by word, all the articles, and first, what is meant by Church?

M. It signifies a convocation and congregation of men, who are baptized and make profession of the faith and law of Christ, under the obedience of the chief Pontiff; and is called convocation, because we are not born Christians, as we are born Italians or Frenchmen, or of other countries, but are called of God, and enter into this congregation by means of baptism, which is as it were, the gate of the Church. To be in the Church, it is not sufficient to be baptized, but it is necessary to believe and confess the holy faith and law of Christ, as the pastors and preachers of this Church teach us: nor even is this sufficient; but it is necessary to be in obedience to the chief Roman Pontiff, as vicar of Christ; that is, to acknowledge him and hold him for supreme superior in place of Christ.

D. If the Church is a congregation of men, how then do we call churches those fabrics wherein the holy mass and the divine offices are said?

M. Because the faithful, who are the true Church, are congregated in these edifices, to perform the exercises of Christians; but these fabrics are also called churches, simply when they are dedicated and consecrated to the service of God. But we, in this article of the Creed, do not speak of the Churches which are made of stones and of timber,

but of the living Church, the faithful, baptized and obedient to the vicar of Christ, as has been said.

D. Why is it said Church and not Churches, since there are found many congregations of the faithful in divers parts of the world?

M. Because the Church is not more than one, though it embraces all the faithful who are scattered through all the world; and not only those that now live, but those that were from the beginning of the world; and therefore it is called not only one but also Catholic, which signifies universal, because it is extended to all places and all times.

D. For what reason is the Church said to be one only, if it contains such a multitude of men?

M. It is said to be one only, because it has one only head, which is Christ, and in his place the Roman Pontiff; and also because it lives of one and the same spirit, and has one and the same law; so as a kingdom is said to be one, because it has one king only, and the same law, although in that kingdom there may be many provinces, and many more cities and lands.

D. Why is it said that this Church is holy, seeing that in it there are many wicked men?

M. It is said to be holy for three reasons: First, because its head, which is Christ, is most holy, so as one who has a beautiful face is said to be a beautiful man, though he may have some deformity or some spot in the breast or in the shoulder. Second, because all the faithful are holy by faith and profession, inasmuch as they have one most true and divine faith, and make a profession of the most holy sacraments, and of a most just law, which does not command except good things, nor prohibit except evil things. Third, because always in the Church there are some truly holy, not only by faith and profession, but also by virtue and morals; whereas among Jews, Turks, heretics, and like people, who are out of the Church, there cannot be any one truly holy.

D. What is meant by the Communion of Saints?

M. It means, that the body of the holy Church is so united, that of the good of one member all the others partake. Hence, how many soever there may be in distant countries, and we do not know them, yet their masses, prayers, divine offices, and other good works, aid us also; and not only is there this communion here on earth, but also our masses, prayers, and good works assist the souls in Purgatory, and the prayers of those that are in Paradise assist us, and the souls of purgatory.

D. If this is so, does it not occur to make prayers for some one in particular, not to cause mass to be said for this or those souls in purgatory, since that all the good is common?

M. It is not so, because the mass and prayers, and other good works, though in some manner they are common to all, nevertheless aid much more those for whom they are made in particular, than others.

D. What shall we say of the excommunicated: Do they also partake of the goods of the faithful, or not?

M. For this they are called excommunicated, because they have not the communion of saints: they are as branches cut from the tree, and as members cut off from the body, which do not partake of the good humours which are dispersed among the other branches and members united; and hence you may gather how much account is to be made of excommunication, since he cannot have God for his Father, who has not the Church for his mother.

D. The excommunicated then, are out of the Church, like the Jews and other infidels?

M. So it is; but there is this difference, that the Jews and Turks are

out of the Church because they have not entered there, not having holy baptism: heretics are baptized, but having lost the faith, are out because they have gone out and fled away of themselves, and therefore the Church constrains them by various penalties to return to the holy faith; as when a sheep flees from the fold, the shepherd constrains her with the rod to return. But the excommunicated, because they have baptism and faith, are entered, and do not go out of themselves, but are driven by force, as when the shepherd sends out a scabby sheep, and leaves her a prey to the wolves. It is very true that the Church does not expel the excommunicated that they may be always without, but that they may repent of their disobedience, and so being humbled, may ask to return, and be anew received in the bosom of their mother, and to the communion of Saints.

EXPLANATION OF THE TENTH ARTICLE.

D. What is meant by the Forgiveness of sins, which is the tenth article?

M. This is the first of these three principal goods which are found in the Church, by which it is necessary to know that all men are born sinners, and enemies of God. and then increasing always go from bad to worse, until by grace, sin may come to be remitted to them, and they come to be friends and children of God. Now, this so great grace, is found nowhere but in the holy Church, in which are the holy sacraments, and chiefly baptism and penitence, that like heavenly medicines cure men of all spiritual maladies, which are sins.

D. I would that you explain to me a little better how great a good is this Forgiveness of Sins?

M. There is not in the world a greater evil than sin, not only because from it are born all other evils in this life and in the other, but also because sin causes man to become the enemy of God; and what worse can be said than to be enemy of him who can do all that he wills, and no one can resist him? Who will be able to defend him with whom God will be wroth? And on the contrary there cannot be found in this life a greater good than to be in the grace of God; for who can hurt him who is defended of God, being all in the hands of God himself? and chiefly, you know, that among corporeal things the most esteemed is life, because it is the foundation of all the other goods, and that the thing most abhorred is death, because it is contrary to life. So then, seeing that sin is the spiritual death of the soul, and forgiveness of sin is the life of the soul itself, you may easily consider how great good is received in the Church, there being in her alone the forgiveness of sins.

EXPLANATION OF THE ELEVENTH ARTICLE.

D. What is meant by the Resurrection of the body, which is the eleventh article?

M. This is the second of the principal goods of the holy Church, that is, that in the last day all those who have forgiveness of sins will return to live.

D. And the others, who are out of the Church, or have not had forgiveness of sins, will not they also return to live?

M. As to the natural life, all will return to live, and as well good as wicked: but nevertheless, because the resurrection of the wicked will be that they may be tormented for ever, and not to have any good; therefore to them that life is rather called a continual death than a true life, which will not be except of the good, who will be without sin.

D. I would know if these bodies themselves, which we now have, will arise, or others like them?

M. There is no doubt that those very bodies will rise, because otherwise it would not be a true resurrection, if that same which is fallen did not arise, and that same which is dead should not return to live. And whereas the resurrection is made, to the end that the body may be partaker of reward or of punishment, as it has been partaker of good works or of sins, it must then be the same body, because another would not merit punishment or reward.

D. How is it possible to return to life after being burned, and the ashes scattered to the wind, or cast into the river?

M. For this, it is said in the beginning of the creed, that God is Almighty, because he can do that, which to us, appears impossible. But if you consider that God has made the heaven and the earth from nothing, it will not appear to you difficult to believe that he can restore to the first being that which is reduced into ashes.

D. I would know if men will return to be men, and the women to be women, or if all will be in one manner?

M. It is necessary to believe that the men will be men, and the women will be women, because otherwise they would not be the same bodies which they were at first; and I have already said to you that they are the same, though in the other life there will be no more generations of children, nor husbands nor wives; nevertheless there will be the diversity of men and women, that every one may enjoy the reward of his proper virtue that he will have exercised in his proper sex; and as in Paradise it will be a beautiful spectacle to see the glory of the Martyrs and of the Confessors, so also it will be beautiful to see the glory of the Virgins, and above all of the Mother of God.

D. I would be pleased if you tell me in what age and stature we shall rise, seeing that some die children, some youths, and others old men?

M. All rise in that stature and in that being which they have had, or were to have at the age of thirty-three years, at the age our Lord arose, so that children will arise as large as they were to have been had they arrived to the age of thirty-three years, and the aged will arise in that flower of age in which they were at the age of thirty-three years; and if any one at this age should have been blind, lame, or with other deformity, they will arise entire, sound, and with every perfection, because the works of God are perfect; and so in the resurrection which will be his own work, he will correct the errors and defects of nature.

EXPLANATION OF THE TWELFTH ARTICLE.

D. What is meant by life everlasting, which is the last article?

M. It means a complete felicity of soul and of body, and this is the chief good and the last end that we acquire by being in the Church.

D. Tell me in particular what goods will be in the life everlasting?

M. I will teach you this mystery by a comparison of the things of this world. You know that here below is desired a body sound, beautiful, agile and robust, a mind wise, prudent and learned, as to understanding, and full of every virtue as to the will; and besides this are desired exterior goods, that is, riches, honor, power, pleasures. Now in the life everlasting the body for health will have immortality, that nothing can hurt it; for beauty it will have brightness, that is, a splendour like that of the sun; and for agility it will have subtilty,

that is, that in one moment it can move itself from one part of the world to another, and from earth to heaven without any fatigue; for strength it will have a being so robust, that without eating, without drinking, without sleeping, without resting, it will be able to minister to the spirit in everything necessary to it, nor will it have fear of anything. As to the soul, the understanding will be full of wisdom, since it will see the cause of all things, which is God; the will will be full of so much goodness and charity that it cannot commit even a venial sin: the riches of the blest will be the not having need of anything, having in us all good. The honour will be to be sons of God, equal to the angels, to be spiritual kings and priests perpetually. The power will be to be together with God, masters of the universe, and to be able to do all that they will, forasmuch as they will be united to the will of God, which nothing can resist. Finally, the delight will be ineffable, inasmuch as all the powers, both of soul and body, will be united to objects suitable to them, from whence will be produced a perfect enjoyment, a peace never again disturbed, a perpetual gladness and jubilee.

D. If all will have all these things, and all will be happy in one manner, will there not then be in Paradise one more blest than the other?

M. He who has merited most in this life will have the greater reward, and will be more blest; this will not create envy or dipleasure, because all will be full according to their capacity, and those who will have merited most will be of more capacity, and so will have greater glory; as for example, if a father should have many sons, one greater than the other, and according to their age he should make to all a garment of cloth of gold, proportioned to the stature of each one, there is no doubt that the largest will have the largest garment, and of most value, and nevertheless all will be content, nor will the least desire the garments of the greater, because they will not fit well.

D. What is meant by this blessedness of Paradise, being called life everlasting? Will not even the damned live eternally in hell?

M. Life properly is said to be in those things which are moved of themselves; whence by a certain mode is said to be living water that of the fountains because it moves, and that of the marshes is said to be dead, because it is still. Now, of the blessed in heaven it is said, that they have life eternal, inasmuch as they can do all things they will with all their powers interior and exterior without any impediment, and they always work and are exercised at their good pleasure; but the damned in hell, though they live, because they never cease to be consumed, yet are said to have perpetual death, because they are bound to the fire, and to torments, and are constrained always to suffer that which they would not have, and cannot work anything of that which they will. So that the blessed in heaven enjoy every good without mixture of evil, and the damned in hell suffer every evil without ever being able to accomplish anything of their will.

D. What is the meaning of Amen, which is put at the end of the Creed?

M. It means, such is the truth, that all that has been said is true and certain.

REVIEWS.

"No Union with Rome.—*An address to the Members of the Protestant Episcopal Church in the United States, occasioned by the unjust accusation of a tendency in our Communion towards the errors of the present Church of Rome;* By the Rev. Samuel Farmar Jarvis, d. d., l.l.d. Hartford: H. Huntington, Main St., 1843."

This work was evidently written by Dr. Jarvis, while entertaining the doctrines of the Puseyites, among whom he was eminent; for he begins by saying, "that the Prelates of the Roman communion help the *clamour that we are Papists either openly or in disguise.*" The Prelates of the Catholic Church have been silent on this subject, and the assertion is not well grounded; but it bears out our supposition that the work is an offspring of Puseyism. Dr. Jarvis has lately turned his coat, and jumped back to the low Church, (very *low* indeed!) and we might at present charge him, to refute his own writings.

The Doctor intends to vindicate the *claims* (*of the English Church*) *as the reformed branch of the one holy, Catholic, and Apostolic Church.* Hence his Church is *only* a *branch*; which, then, is the trunk? From whence proceeds the sap and the life? Is it from the sects which are all branches, and which he very properly calls *countless*, and enemies to the true Church? Nothing is left but the Church of Rome to be the trunk. Now will Dr. Jarvis desire to have *no union* with that trunk? He then at once constitutes his Church a cut off branch, lifeless, and fit only for the fire.

Our learned Doctor could not get rid of the common prejudice of Protestants against the Catholic Church as to morality; and the common error of those whom we may call Protestant logicians, as to argue from the abuses of things against the nature of them, an error, indeed, that no Professor will overlook in a student: but it appears, that Protestants pretend that we should overlook it even in distinguished men of their profession, so that logic as well as the Bible, must bend to their fancy.

"From my intimate acquaintance" he says, "with many of the most distinguished members, both of the clergy and laity of the Roman communion, from my speaking the language of the country, [Italy] and mixing freely with all classes of people, and above all, from the care which I took to distinguish between the theory and practice of that communion, I feel that I have a right to be listened to as a competent witness." (page 4.) We find that Dr. Jarvis, as generally do all travellers, thought that all classes of the Italian people, and their true minds and habits were known by him only, because he resided in Italy some years. However, let this pass as a matter of no consequence, and let us fix our attention upon the words "*I took care to distinguish between the theory and the practice of that communion.*" It appears that Dr. Jarvis does not intend to attack the theory, but the practice —that is to say, not the religion, but the abuses; and this being his intention, we thank him for his efforts, and let his pamphlet go for nothing.

Our review might finish here, for nothing more should be said upon a

work which is destroyed by itself at its very beginning. However, that the reader may have some idea of its plan, we shall say that the author presents three definitions of the Roman Church, which he took from Hallam's Constitutional History of England. *First, as an acknowledgment of the supremacy in faith and discipline of the Roman See.* Here he brings the Jesuits and the Jansenists, and in their midst the great Bossuet, and the famous articles of the clergy of France. We shall not tire the reader's patience in refuting the above, because all of them, even the Jansenists who were heretics, acknowledged the supremacy of the See of Rome, The question between Bossuet and his opponents was upon the *infallibility* of the Pope, and this not being an article of Catholic faith, no theologian ever brought it into the definition of the Church.

The second definition comprehends he says, *all those tenets which were rejected as corruptions of Christianity at the Reformation.* Here we find another proof, that the author was a Puseyite when he wrote, but afterwards he thought it expedient to change his mind. He does not bring any argument against those doctrines which are called corruptions in the definition, (or rather what he calls the definition), he merely alludes to a conversation he held with a Greek priest at Venice, from whom he learned the differences between his Church and the Roman Catholic—to the *Augsburg Confession*—and to the modern Protestant sects, such as the Church of *Zurich*, the liturgy of the Canton, of the *Grisons*, and the liturgy of *Bern.* In a word, the reader finds himself at the end of the section, in which Dr. Jarvis was to point out the errors of the Catholic Church, and finds nothing has been said upon the subject; but the whole section has been taken up in attacking the Lutherans and the Calvanists. We must confess our astonishment that Dr. J. should have written in this manner. We can only account for it by observing that prejudice and animosity blind human intellect in such a manner that the wisest of men often do not perceive, what an ignorant man would easily discover.

We shall not pass unnoticed, the greatest proof of his prejudice and blindness afforded by himself in stating the results of his conversation with the Greek priest. He says, that from it he conld only conclude, that the Greek Church believes the *real presence*, but nothing of *transubstantiation.* He gives us, however, in a note, the definition he learned from Plato, the Metropolitan of Moscow, which is as follows: "The Eucharist is a mystery, in which the faithful, *under the form* of bread, receives the very body of Christ, and *under the form* of wine, the very blood of Christ, for the forgiveness of sins, and for eternal life."

Does Dr. Jarvis believe that the form of bread is bread, or the form of wine is wine? We hope not, for it would be a very incorrect notion of the value of the word *form*, either in its philosophical or civil acceptation. The definition is such as is found in the Catechism we teach our children, where it is said that the Eucharist contains the true body and blood of Christ, under the forms and appearances of bread and wine. Consequently, if the definition given by the Greek Metropolitan does not lead Dr. Jarvis to admit that the Greeks believe in Transubstantiation, he might say that our definition does not lead him either to such a conclusion, and that we do not believe in transubstantiation. This will be a strange idea, but very correct, if the logical principles of Dr. Jarvis are applied in *his own manner*

As to the third definition taken

from Hallam, which *extends to the ceremonies and Ecclesiastical observances*, Dr. Jarvis places it at the head of his third section, and that is all. He then writes three or four pages about Presbyterians, Zuinglians, Lutherans, &c., &c., together with some anecdotes, such as that of his Baptizing a child in Italy, and the people being surprised at his belief in the Creed. He also enters into the examination of the improper application of the word *Protestant*, and all this under the heading of the definition of Popery.

Our Doctor presents himself rather partial to our practices, when after attacking the Presbyterians of Scotland and the Independents, for blaming the Church of England as inclineing to Popery, he says, consequently, any increase of such observances as reverence at entering a church, bowing towards the Altar, placing a cross over or upon the Altar, and burning lights upon the same are looked upon as sure indications of a desire to return to Popery. But they who make Popery to consist in these things are little aware of the dilemna into which they place themselves. *There is not one of these observances which is not in use among some one or other of the Protestants, either of the Evangelical or the Reformed Communions on the Continent of Europe.* After reading this, we must confess that it came into our mind to doubt whether Dr. Jarvis is in earnest in his attacks against the Catholic Church, or makes a fictitious one in order to advance a real defence. We do not mean precisely of our doctrines in general, but of our ceremonies and observances, which is the heading of the section we now examine. After it, no reader will expect any such assertions, and much less the minute proofs of them, which he gives, presenting facts from several denominations. We certainly recommend this part of his work as well calculated to vindicate the Roman Catholic Church, in her observances, although, here and there, he brings in the word Popery, in order to follow out his plan. He touches the point of Anglican ordinations although unconnected with the subject of the section but in such a light manner, that all that he says, amounts to nothing.

The author passes on to consider the *Papal Supremacy*, and in order to attack it, he brings the authority of St. Jerome, who says, we must not estimate the Church of the City of Rome (we take the translation of the text from Dr. Jarvis) as one, and that of the whole world as another. Gaul and Britain, and Africa and Persia, and the East, and India, and all the barbarous nations, adore one Christ, and observe one rule of faith. If authority be sought for, that of the world is greater than that of the City, wheresoever there may have been a Bishop, whether at Rome, or at Eugubiam, whether Constantinople or Rhegium, whether at Alexandria or at Tanis, he is of the same worth and the same Priesthood. The power of riches, the lowliness of poverty makes not a Bishop more elevated, or more depressed. All are successors of the Apostles, (Jerome, Epist. xi ad Evangelum.) Dr. Jarvis should inform the reader of the motives which St. Jerome had to write the above sentences, and then it would be easy to perceive the true meaning, which is consistent with the true doctrine, namely, that of the Roman Catholic Church. Several clergymen of the Church of the city of Rome, forgetful of the true spirit of the Church, and proud of the dignity of that city, wrote to several places, desiring to enforce the practices of the *Diocess of Rome*, all over the world, therefore St. Jerome very properly reprehends them, and at the same time makes allusion

to the unity of Doctrine, by saying that all adore one Christ, and observe one rule of Faith, he also tells them, that all the Bishops are alike, which is admitted by all Catholic Theologians, for every Bishop governs his diocess as the Pope governs his own, as a Bishop. Let it be observed that the question was by no means with the Pope, but a *private* (we may call it) *canonical* discussion, between St. Jerome and those Clergymen. The Pope as a Bishop, is not more Bishop than any other, but as head of the Church, he has universal jurisdiction, which St. Jerome himself often recognized, as he did in his epistle to Pope Damasus, saying, *I join myself to your holiness in the communion of the See of Peter. I know that upon that rock the Church has been built.*

As to the last part of the pamphlet where the author gives an account of all that he saw at Rome, we refer our readers to the excellent article taken from the *Catholic Herald*, which we inserted in our last number. F. V.

SADLIER'S CATHOLIC FAMILY BIBLE.—Three more numbers of this admirable edition of the Sacred Scriptures are upon our table: all Catholics should take pride in encouraging so useful and laudable a work.

VICTORINE, a tale from real life —a beautiful little volume, the original production of the Ladies of the Sacred Heart, published in the usual style of Dunigan. It is dedicated to the lovers of truth and virtue, and will afford an hour of agreeable reading to the young and ingenuous.

THE GARLAND OF HOPS.—A pretty gem, from the press of Murphy of Baltimore.

PRASCOVIA; or Filial Piety. Another elegant little volume, filled with useful and interesting matter, translated from the French, and published by Murphy.

THE SPIRIT OF BLESSED ALPHONSUS DE LIGUORI, &c. F. Lucas, Baltimore.

What more practical work could there be for every Christian, than this before us? The subjects treated shew at once the character of this invaluable work: I. On Divine Love, and the means of acquiring it. II. On the practice of Meditation. III. Meditation for a Private Retreat of Eight Days. IV. Short Practice of Perfection, selected from the Devotions of St. Theresa. It is useless to add, that this spiritual treatise should be in the hands of every Catholic family.

SYMBOLISM; *or Exposition of the doctrinal differences between Catholics and Protestants, as evidenced in their symbolical writings.* By JOHN ADAM MOEHLER, D.D., &c., &c. Translated from the German, with a Memoir of the Author, by JAMES ROBERTSON, Esq. Two volumes of the London Edition in one, pp. 576, Royal octavo. New York: Published by Edward Dunigan, 151, Fulton-street.

In consequence of the late period at which we received this valuable work of Moehler's; we have time but to strongly recommend it to our Catholic readers as one of the most valuable works published in this country. In our next we will notice it at large.

THE METROPOLITAN CATHOLIC ALMANAC, *and Laity's Directory*, for the Year 1844. Baltimore: Published by F. Lucas, Jr. We have just received this useful and almost indispensable yearly visiter. In our next it shall be duly attended to.

SIR WALTER SCOTT'S MONUMENT, Edinburgh, Scotland.—We hardly know in what terms to speak of this most magnificent piece of en-

graving, by Mr. Dick. The monument itself in point of architecture, grandeur, and beauty, is worthy the immortal Bard, Novelist, Historian and great man, to whom it is dedicated; and the representation of it as executed by the genius and consummate art of the well-known engraver is beyond all praise.

We take the following extract of Bishop Hughes' Lecture, from the *Courier and Enquirer*:—

Union of Church and State. —Lecture of Bishop Hughes.— We alluded on Tuesday to the admirable discourse delivered on Monday evening at the Tabernacle, by the Rt. Rev. Bishop Hughes, upon the Mixture of Civil and Ecclesiastical government in the middle ages; and promised this morning a synopsis of his argument. Though the subject is one of the highest interest and importance, our space constrains us, in noticing it, to the narrowest limits.

The reproach of being the first to tolerate the union of Church and State, was laid at the door of the Catholic Church; and on this account, Bishop Hughes said, many might suppose that a Catholic Bishop in speaking upon it, had undertaken at once a bold and a delicate task. But he had no such feeling, first, because it was the genius of his church to conceal nothing either of its doctrine or its history; and secondly, because, admitting that the Catholic Church was the first to tolerate the Union, he knew of no Church, either Protestant or other, which had repudiated the connection. If a sin has been committed, all have sinned alike. The union is as close in Russia as in Italy,—finds as obstinate and as able advocates in England as in Austria, and is cherished with as much tenacity in Holland, Sweden and Prussia, and in all the Protestant States of Europe, as in any Catholic kingdom. In short, to show the hold which this union had upon the human mind, he would mention the fact, that, though a portion of the Church in Scotland withdrew from the English Establishment on a single point of difference, they did not do it without at the same time making a most solemn declaration of the rightfulness of the principle of union. Catholics had no cause to blush for the fact that their church had been the first to tolerate the Union: though the supposition sometimes indulged that it formed a necessary *doctrine* of the Catholic Church, was utterly false. It is no more a doctrine of that church than is the destruction of the old Roman Empire, or the incursion of Barbarians who swept it away. *It happened so:* but if the providence of God had made a different disposition of the world's affairs, it would have happened otherwise.

There is but a single exception to the fact that all the governments of the world have sanctioned and maintained this union of Church and State. Take the whole history of the human race, of all times and all nations, under all forms of government, and wherever you find men living in an organized society, there do you find the Church and the State united, save in these United States alone. The spirit of religious dissention brought from England when these colonies were first established —were planted with them, and already taken root, and was yielding its bitter and bloody fruits even in this virgin hemisphere. England withheld from them the principles of civil liberty: this led to resistance —resistance to strife; and in the ranks of that strife, men forgot their religious differences. There was an intermission here of all hereditary legislation. A new state was to be formed, and fortunately, at a period when civilization was at a high state of advancement. The same

men who achieved independence were equal to the task of forming a constitution of government, the wisdom of which is as just a subject of admiration as the valour by which the right to make it, was won. It was formed for the government and guidance of a free people—a people who claimed to be free in their *religious*, as well as in their *civil* rights and opinions. It was framed to secure order and an equality of rights; and the Bishop said that, considering the purpose for which it was intended, he regarded the Constitution of the United States as a monument of wisdom unequalled, unparalleled in the annals of the human race. Every part of that great document is stamped with the features of consummate wisdom; and yet the wisest of all its provisions was that brief and simple, but most comprehensive, declaration that "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*" The event took place more than half a century ago; yet it has found no imitators among the nations of the earth, Catholic or Protestant to the present day; and the only two that have even remotely followed it are Belgium and France.

In speaking of the subject of his discourse, Bishop HUGHES said he could only touch upon the spirit and philosophy of the history of the middle ages,—avoiding all detail and all citation of authorities;—and he cautioned his hearers against the common error of reading history backward,—of judging of past actions and events by the light of the present, as if we were to ridicule Columbus for not employing *steam ships* in the discovery of this Western Continent, an event but for which steam ships might have been forever unknown. It was necessary he said, to study closely the infancy, growth and development of the public mind, analogaus, in the main, to those of the individual; except in this, that society makes many curves and stops while its members suppose all the while that its movement is *progress*, and progress always in a straight line. It is, like a vessel at sea, forced to tack, and even to recede in its course, by circumstances over which the pilot can have no control. To judge of the character of any particular period, we must carry our minds back to that period and travel downward with its current and development, instead of absurdly seeking to row our shallow boat of criticism against its mighty stream.

The Christian Church first knew the State only as a source of suffering and trial. Almost all her early Pontiffs suffered martyrdom at its hands, and though her missionaries penetrated into lands where the Roman Eagle was never known, the power of the State was upon her, and to escape its rage, she was forced to find a hiding place in the catacombs of Rome. If she met the State at all it was at its tribunal or its scaffold.

At length Constantine triumphs over his enemies and his rival, embraces the Christian religion, and the Cross, before the mark of shame, becomes the brightest Jewel in the imperial diadem. The condition of the world was lamentable. Every department of society was depraved. In the family the father alone was protected by the law; the rest of its members knew no law but his caprice. This if allowed, must vitiate and corrupt the whole society. Hence sprung up the public crimes of that and the preceding age, sufficiently witnessed by the fact that for the hundred years preceding the average reign of each emperor had been *two years and a half;* and out of forty, more than half had perished by violence. To this, Paganism offered no

barrier; in Christianity alone was hope. Constantine removed the seat of government to Byzantium. His successor fell far below him in every noble quality, and with few exceptions all his successors were sunk in luxury and effeminacy, showing far greater disposition to meddle with the metaphysics of theology, than to govern or defend their empire. There was not a single dispute of those times in which was not interposed the sovereign will. In this way in the seventh century was prepared the way for the Greek schism, and this, in its turn was swept away by the followers of Mahomet. Barbarians of every name, and of no name, rushed over the empire and inundated it with their savage and ferocious habits. Huns and Goths, Vandals and barbarians came and took possession of their rich and abandoned prey, not by a single irruption, but wave after wave from that inexhaustible ocean of ignorance and barbarism rushed over the length and breadth of the Roman empire. The type of the civilization of the times, in their eyes, was its effeminacy, of which Roman legislation, and Roman habits, learning, arts and sciences were regarded as the pernicious offspring—and as things to be destroyed. Lombardy, Gaul, Spain, the choicest possessions of imperial Rome became the seat of their ravages, and the whole body of Roman law gave place to their ferocity and ignorant brutality.

It will be seen that there was no hope of renovating the human mind by any of the institutions of the times. Government and society on a large scale, must result from the exercises of power somewhere. Here were men who would acknowledge no power on earth, and scarcely any in heaven. They may be said to have had no law but their own will, nor was it in their nature to submit to any other. Out of this chaos necessity slowly brought something like civil government, still stamped with prejudice and wrong. Power was supposed to be the prerogative of the bold, the daring, the few: Submission was deemed the natural duty of the weak, the timid and the many. Hence the formation of what was afterwards known as the feudal system. The first want in society is the protection of life. The common people sought this, therefore by attaching themselves to the train of chieftains from whom they might claim it, and in return they were bound to go to war with him and fight for him in all his quarrels. They were his *vassals*, he their baron or lord. In this system the desire of extending their several territories, or of defending them, produced incessant warfare; and resulted oftentimes in the subjection of one baron to another, or of several to one: so that the king became the head baron of his nation, though he yet held his fief as the vassal of his own subjects. In this state of civilization the only thing held in high esteem, was not justice nor the arts, nor moral right, but the brave heart, the strong bow and stout arm. Europe was one great camp of war. The only spot of neutral ground was the CHURCH and its sacred precincts. Even in those days the Church had made a rule forbidding its members to go to war from Wednesday evening to Monday morning of each week. *Here was the first impression made, by the interference of the Church, upon the predatory habits of the age.*

The first great event which varied the monotony of the times was the *Crusades*. With all its evils it tended to the destruction of Serfage; it exhausted the barons and directed against a foreign enemy the fighting propensities which would have been turned upon themselves. It enlarged the public mind and gave a new impulse to commerce and the arts. Af-

ter this period literature revived; universities were founded; the state begins to come out of its chaotic confusion; its features acquire greater distinctness; order begins to take the place of brute force; the characteristics of the former period begin to fade away, and as we rise to the fourteenth and fifteenth centuries, the public mind seems to be gazing upon the morning dawn of a civilization such as the day has not yet fully realized. The long lost East Indies were rediscovered by Portuguese navigators. An Italian sailor plucked up a new hemisphere from the western wave. Printing was invented; Architecture revived; the study of Greek and Roman literature became a passion, and the public mind entered upon a new career of progress such as the world had never seen before.

Such was the condition to which Christianity had led the world at the beginning of the sixteenth century. During the course of that century a new species of warfare interrupted (in my opinion, leaving others, of course, to the full indulgence of theirs), the onward progress of the human mind. Hitherto the Christian Church had preserved its unity and if wars had arisen, they had been solely for objects of the present world. Now humanity was afflicted with a war respecting the world to come. States took sides in it and political interests were allowed to determine the side they should espouse. Since that time the progress of the public mind has not been in proportion to the advantages it has enjoyed, and the time that has elapsed.—Then, as now, there was, to be sure, a mixture of good and evil; and in regard to that period, as all others, the good has sunk to forgetfulness while the bad deeds and repulsive features stand up prominently to the sight of after times. The great difference between those times and ours in this respect, may have been that then both the good and the evil were *rigorously* carried out; they knew no artifice for concealing the latter and displaying the former.

If moral power is to influence legislation it must be founded on religion. Civil laws regard the *actions* of men; religion affects the *heart* whence these actions proceed. It is no wonder then that the Church, descending side by side with the succession of events just described, should, either from choice or necessity, exercise a remarkable power over these nascent influences. She was the depository of the Christian faith; her mission, received from her divine author, was to preach and propagate it. In itself the Church is independent of all States, and all human government; and if she ever interfered at all with the power of temporal sovereigns, it was not from any divine right to do so, but the result of either concessions of the Sovereigns themselves, or of the exigencies of the case. Constantine had professed Christianity, and all his laws were moulded by its spirit. These, being in deadly hostility to the laws of Paganism, required new officers—and, as a natural consequence, these were taken from the Christian ranks. It became necessary to adopt the civil law to the principles of the Christian faith. The Emperor had hitherto been despotic:—now he places limits to his own power. Slaves had before no legal rights; he makes laws for their protection, and paves the way for their emancipation.—He mitigates the cruelties of the times, restrains rapacity, forbids concubinage, limits the avarice of usurers, and provides for the support of poor children at the public expense. In reference to the Church he authorises the erection of temples for public worship; and the only privilege he extends to the Clergy is exemption from taxa-

tion, granted alike to physicians and professors of *belles lettres*. There is no formal union of Church and State, though the influence of the clergy, their moral character, the sanctity of their lives, their virtues, their works of charity, and their devoted zeal, exert a powerful control over the moral character of the people. The laws of the Church rested wholly on a spiritual basis; excommunication was her highest penalty; and this instrument acquired civil consequence as a weapon of ecclesiastical discipline. The union of Church and State was thus gradual and imperceptible; though the popular view regards the Church and the State as two distinct tyrants, which, if kept separate, can accomplish but little evil, and which, on that very account, agree to unite their power.

After the fall of the Roman Empire, no power but that of Christianity, exercised through the moral influence of the church, could have rescued humanity from its chaos and confusion. Three things are always necessary to the well-being of Society—order, liberty, and the power of defence. These were secured by the church, and could then have been secured in no other way. There was no civil power then in existence; it was paralysed by the turbulent chieftains, who also crushed the common people to the earth, by their oppression. The councils of the church became mixed assemblies, in which princes and heads of the State took part, and bishops were sometimes made judges—not because the church sought thus to interfere in civil affairs, but because they were the only persons fitted for the office.

Bishop Hughes dwelt upon the gradual acquisition of influence by the church in civil affairs, at considerable length; and proceeded to explain how the Pope came to be the head of States as well as of the Church. The Popes held this position, not as the successors of St. Peter, as some of their number extravagantly claimed, but by reason of the necessary and unavoidable influence of the church upon temporal sovereigns.—They always laboured to promote the happiness of the people; and evolved the elements of civil liberty and order from the reigning confusion. The church universally protected the weak against the strong; her laws, contrary to the civil laws of that age, were alike for the noble, the prince, the peasant and the serf. Her excommunications were launched alike against the people for insubordination, and princes for oppression. In all these controversies between Kings and Popes, one conclusion is inevitable, that the aim of ecclesiastical censure was *to reduce the turbulent people into civil subordination, and at the same time to protect their rights and liberties against the tyranny of their rulers.* The Bishop went on to show, with great clearness and effect, that *the principle of representative Government* had its origin in the early councils of the church; that the authority of the church was the only power which could then protect the people against regal or imperial despotism; and that though it was sometimes exercised in an arbitrary manner by unworthy men, to it alone we are indebted for the existing system of republican governments. He quoted from the writings of Popes and Prelates in those days, the strongest declarations of the sovereign rights of the people to make their own laws, and maintained that the same thing was accomplished then by ecclesiastical excommunication as *now* requires a revolution. Nothing but the influence of the Church on the civil power in the middle ages preserved the western states of Europe from being in the

same condition now as Russia and Turkey; and it is worthy of remark that in China, where there has been a sort of permanent civilization though attended by no increase in the development of Society, is preserved to this day that sure type of a barbarous and unchristian nation, *hostility to foreigners.*

Bishop Hughes concluded his Lecture with a decided condemnation of all persecution and intolerance, no matter by what denomination they may be exercised, and by an elegant allusion to the state of Ireland, and to the efforts made to induce a union of her Catholic church with that of England. The English Government had resorted at last to kindness, the *only* temptation, he believed, by which the Catholic people of Ireland had *never* been tried; and that, he had no doubt, would be as unavailing as the rest.

THE POPE'S BULL.—We rejoice to find, that the subject of the Pope's Bull, which has afforded matter for so much misrepresentation, has been taken up at Washington. The following letter to the "Madisonian" will be received with satisfaction by our readers—and confutes the allegations industriously circulated of late, especially, by prejudiced and narrow-minded men:—

To the Editor of the Madisonian—

SIR: An article which appeared in your paper of the 27th ultimo, under the signature of "Roane," introducing to your readers the apostolical letter of Pope Gregory 16th, of the 3d of December, 1839, has been lying by me for several days awaiting an hour of leisure to enable me to throw together a few observations which it suggested, and which, as a Catholic and a subscriber, I think I have some claim on your editorial courtesy to give a place in your columns.

My knowledge of the Latin Language is too limited to enable me to decide whether the translation of the original, as published by 'Roane,' is a faithful one or not; but whether faithful or not, I presume that it is the same as 'Roane' found prepared to his hands in other papers. I may be permitted to say, however, that the common partisan trick of resorting to the skilful use of CAPITALS and *italics*, has often the effect of imparting a different character to a paper from that which the author of it designed, and causing the casual reader to put a construction upon it which the plain text would not warrant. That 'Roane' has thus been imposed upon is evident from the 'vast importance' he supposes this paper is likely to have upon the world in general, and the United States in particular. 'Roane' evidently has fallen into the erroneous supposition that Catholics are bound in conscience to yield implicit obedience to Pontifical decrees of whatsoever character they may be, and whether they concern their religious or *civil* conduct, and into a gross misconception of the object and design of the Apostolical letter alluded to. I do not blame him for falling into such mistakes, for the history of the past shows how difficult it is for Protestants to comprehend the true relations subsisting between Catholics and the chief pastor of the Church. Nevertheless, I think that 'Roane' has rendered it proper, if not necessary, for Catholics to avow their own construction of the Papal rescript.

This bull, or rescript, or Apostolical letter, or however else it may be styled, first found its way into the American newspapers some time in the year 1840. Every Catholic Prelate, priest, and layman, who read it understand it as applicable only to

the trade in slaves as carried on, on the coast of Africa; and, so far, intended to co-operate with the Government of the United States, which had declared those concerned in that infamous traffic to be guilty of *piracy* by bringing a moral and religious influence to bear upon such of the concerned as professed to be members of the Catholic Church. That this was a fair and praiseworthy object, I presume neither 'Roane' nor any other citizen of the United States, is disposed to deny. No Catholic dreamed that there was anything contained in the letter which affected or was designed to affect, the social relations of the people of the United States, or to encroach upon their *civil* rights, or interfere with the relations of master and slave, as they exist in these States. It was read, pondered over, and laid aside to be forgotten, until, for purposes which I shall not characterise, it has been resuscitated, and ostentatiously paraded in some newspapers in New York and elsewhere, avowedly hostile to the members of the Catholic Church. Had it been the purpose of the Apostolical letter to interfere with the individual rights of the members of the Church in this country, and had the authority of the Pope so to interfere been acknowledged, the fruits would have been long since visible. But where are those fruits? It was published here nearly four years ago, and yet is it known that the multitude of Catholic slave-holders in Maryland, the District of Columbia, and the Southern States, a single one has manumitted his slaves in obedience to this supposed mandate. Or has one member of the Catholic Church, in any part of the country been known to ally himself with the abolitionists? Not one, not one. Then what feature of this celebrated paper is it that gives to it "*an influence vastly more important than that exercised by Imperial Rome and Consulate Rome, even at her greatest point of elevation.*" Or "*far greater than the war of the Revolution, the adoption of written State Constitutions, the Declaration of American Independence,*" &c. &c.

But grant, for the sake of illustration, what we utterly deny—that the Pope's Bull was intended to command Catholics to set their slaves free, and that Catholic citizens of the United States acknowledge their obligation to obey the command. What then? Does 'Roane' or any one else mean to say that it is *unlawful* to manumit slaves? Surely not; for that is done every month almost in the very heart of the Southern States. Before and during the Revolution the Quakers in Maryland, or at least the majority of them, were slaveholders. In obedience to *a law of their Church*, enacted some sixty years ago, they *all* manumitted their slaves at once. Did any body ever complain of this exercise of their undoubted right?—Or was it found that the rights or interests of other slaveholders were encroached upon or rendered less secure thereby? Then why should the submission of Catholics to a law of *their* Church—supposing it to be a law—disturb the peaceful slumbers of 'Roane" or any body else? The Bull of the Pope is addressed to Catholics only, and its requirements, however they may be construed, concern them alone, and it may be safely left to themselves to deal with it.

In construing the Papal Bull, the Catholics of this country have pursued their uniform mode of arriving at its true intent and purport. They have read the whole paper, and construed all its parts together, and not by the plentiful use of CAPITALS and *italics*, or by any other unfair means, separated it into detached parts, and given to each part a separate and independent signification. They look upon the prohibition "*to reduce into slavery, in widely separated and re-*

mote lands, Indians, Blacks, or other wretched individuals," as the very gist and subject matter of the decree. —All that is afterwards said about "buying, selling and retaining in slavery," they understand as referring exclusively to such as shall have been reduced to slavery, by "*fraud and violence,*" and not as having any reference whatever to, or bearing upon slavery as it now exists in the United States. As an illustration of the Catholic mode of construing papers, the first commandment of the Decalogue (according to the Catholic version) may be quoted as an example:—"Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in the Heavens above, or in the earth beneath, or in the waters under the earth: *Thou shalt not adore them, nor serve them.*" Here, *we* believe that there is but *one* commandment, and not *two*, as others might construe it. We believe that the making of an image or the painting of a likeness is not prohibited, but we know that to adore them or serve them, when made, or the making or painting them for the purpose of adoring or serving them, is one of the most grievous sins that man can oommit, because it is not only a violation of the commandment, but it involves a gross insult to the Sovereign Lord and maker of all things.

I might here be content to drop the subject, but it seems not out of place to give, in as few words as possible, *my* views (I believe common to all Catholics) of the extent of the Pope's authority. Catholics believe as the successor of St. Peter, to be the Vice-gerent on earth, of him who declared that his "*kingdom is not of this world.*" They therefore concede to him all *spiritual* authority, and nothing more. His government is strictly and purely ecclesiastical, and they utterly deny to him any right to control their temporal allegiance, or to interfere with their *civil* rights, or in any manner to intermeddle with the management of their own individual *property*, acquired and held in conformity with the laws and constitutions of the States of which they are respectively citizens or subjects. It is out of the reach of probability, that any Pope will ever step beyond the just and clearly defined limits of his spiritual jurisdiction, or assume to exercise any supervision over the civil privileges or obligations of the members of the Church, out of his own acknowledged territories; but were such a case by possibility to occur, "Roane" would soon be convinced, that he would be met with a resistance as resolute and unyielding as the heartiest hater of "Popery" could desire.

"Roane" represents the Pope as a "potentate" whose "influence over the mind and conscience of man" is vast, and almost boundless. I do not deny that the papal influence, within its legitimate sphere of action, is, as it was intended to be, very great; but, as before shewn, out of his own department, it is no greater than that of any other eminent individual, whose admonition and counsel ought to be respected. Yet, it is not improbable, that, however little any usurpation of authority by the Pope is to be apprehended, decrees emanating from him may be perverted, and used by others to effect bad and mischievous results. The unjustifiable use which has been made of the Apostolical letter alluded to, by Daniel O'Connell, in his appeal to his Catholic countrymen in the United States, to co-operate with the "*illustrious*" (!) Lewis Tappan and Gerrit Smith, in their mad and wicked efforts to disturb the peace and endanger the safety of the Southern States, and the gross perversion of its plain sense and import which has been made by others

for different, but no less wicked, purposes, are some evidences of this. Why is it then, that our Goverment does not establish some form of diplomatic intercourse with the Papal Court? Surely the relations existing between that Court and a very large portion of our people, are such as render it proper that the Government should place itself in a position to enable it to demand *authoritative* explanations of existing, or any future decrees which may issue from that Court, and which may be supposed to bear upon the social condition or internal security of these States.

CARROLL.

EDITORIAL OBSERVATIONS.

St. Mary's Church, Troy, New York.—We present our readers this month with a beautiful steel plate of this Church. Mr. Dick, the engraver, deserves great credit for the beautiful and effective manner in which he has executed it. This new Catholic Church was commenced by the direction of Bishop Hughes, on the last day of the month of May, 1843. It is by the wishes of all, called Saint Mary's Church, in consequence of the devotion of the month of Mary then, for the first time, practiced in Troy, during which a most desirable situation for a Church was secured, to the great gratification of every one, and on it the corner stone was laid on the 29th day of June following. Before the ceremony had commenced a numerous procession was formed at the old church of St. Peter's, comprising various societies, and over one thousand children of the Sunday school, besides a vast concourse of people. The Very Rev. Dr. Power, Vicar-General, of New York, performed the ceremony of laying the corner-stone. Rev. Messrs. Schneller, Newall, and Mc. Donough, of Albany, the Rev. Peter Havermans and Rev. Anthony Farley, of St. Peter's, Troy, New York; Rev. Mr. Quinn, of West Troy, and several other clergymen from the river towns were present. After the procession had arrived on the spot, with the number that had previously congregated, there was supposed to be at least five thousand persons, of all denominations, and some from a great distance, to witness this interesting ceremony.

The Very Rev. Dr. Power, who also delivered the discourse for the occasion, took his text from the Gospel of St. John, 4th chapter and 24th verse—"God is a Spirit, and those who adore him must adore him in Spirit and in truth." The discourse was extemporaneous, and was eloquent and effective, both in style and delivery. It strongly inculcated spiritual worship, and while it maintained the due and faithful observance of ceremonies, and emblems, it maintained that all other worship was idolatrous, except that which led the soul directly up to its Creator. The audience felt so interested, and their attention was so rivetted to what fell from the lips of the sacred orator, that nei-

ther the length of the sermon, nor the intense heat of the day, could tire them out on that occasion.

The Pastor of St. Peter's church Troy, N. Y., Rev. P. Havermans, has furnished us with the design of this new edifice. It is erected in the vicinity of Washington Park, built of brick, and in the Grecian style of architecture. Mr. D. Hathaway is the architect, and Peter Finerty has so far acted as superintendent. Its dimensions are as follow, —Length 110 feet, width 66 feet, height of walls 35 feet, height of tower with spire, to the top of the cross, 180 feet. It will contain one hundred and eighty pews, and be without galleries. The whole cost of the building, when completed, will, it is thought, be about $20,000.

This new church of St. Mary's, is not only another ornament to the diocess of New York, butis also a conspicuous monument of religion in Troy. It occupies an admirable location, and its elevated spire, and noble cross, are, at the same time, destined to awaken emotions of reverence, and to be new causes of attraction to that part of the city where it stands. The sacred emblem of man's redemption, constantly in view, must contribute to make christian liberty and civilization grow together, and flourish on the borders of the picturesque Hudson River.

INTELLIGENCE.

Bishop Rosati.—The Pope directed the obsequies of Bishop Rosati to be celebrated with extraordinary solemnity. Accordingly the Sacred Congregation of Propaganda caused them to be celebrated on the 27th September, in the church of the priests of the Mission, which was all hung in black. The Papal Musicians sang the office, and six bishops formed a Pontificial throne. Monsignore Castellani, Bishop of Porphyre, and Sacristan of his Holiness, celebrated Pontificial Mass, and performed the Absolution.

St. Paul's.—The new church of St. Paul, in Christian street, below Tenth, (Moyamensing) will be opened for divine worship on Sunday. Mass will be celebrated at half-past ten o'clock. Right Rev. Dr. O'Connor will preach on the occasion. It is hoped that the collection will enable the clergyman to pay off a considerable portion of the debt incurred in erecting this splendid building.

Thanksgiving Day.—We are authorised to state that the Bishop of Pittsburg desires the clergy and laity of his charge to celebrate the day of public thanksgiving, appointed by his Excellency, the Governor of this State, in like manner as directed for the Diocess of Philadelphia.

Perpetual Adoration.—We are glad to learn that a pious Association is being formed in the church of St. Joseph in this city, under the direction of the Society of Jesus, for

what, by a figure of speech, we may call the perpetual adoration of the Most Holy Sacrament. The church will be henceforward open during the whole day, from dawn till sunset (entrance by Walnut street) that all who wish to pay homage to our Lord in the mystery may have free access. Besides fortuitous visiters, there will be a band of associates, who are requested to leave their names with the clergy of the church, and to choose an hour in each month, or even in the year, to be spent in prayer and meditation before the Divine Sacrament. We rejoice that St. Joseph's, built on the site of the first chapel of the city, gives the example, which we doubt not will be followed in due time, by other churches, the necessary precautions being taken to prevent them becoming the haunt of idle or dishonest persons. Our churches are now open only for a few hours each morning, and the devout or the penitent cannot at other hours of the day, without some inconvenience, commune with God in prayer before the holy altar, and in the privacy, which can scarcely be enjoyed elsewhere, relieve the overburthened heart. The custom of the European continent—has been justly admired by travellers, and, with some precautions, may be advantageously imitated.—*Catholic Herald.*

M. De Montrond, one of the suite of the late Prince de Talleyrand, a duelist and avowed infidel, died recently at the age of 75, in sentiments of great compunction. He kissed the crucifix with tender piety, in presence of a high functionary of State, telling him that he might acquaint the Queen with the fact, which, he knew, would afford her consolation. His conversion is attributed to the prayers offered by the Archconfraternity of our Lady, at Paris, for that object.

INDIA.

The Pope and the Catholics of Calcutta.—We learn, on undoubted authority, that his holiness has been graciously pleased to confer distinction on three highly respectable Catholic gentlemen of Calcutta, who have been the chief supporters of religion, and of the ecclesiastical authority there, ever since the erection of that vicariate in the year 1834. We allude to the firm of Messrs. John Lackersteen and Brothers, general merchants and agents. Their distinguished merits having been represented to the Holy Father by the Rt. Rev. Dr. Olliffe (in the name of his Grace Dr. Carew) during his late stay in Rome, the result was, that the title of "Count" was conferred on the eldest brother, Mr. John Lackersteen, and that of "Countess" on his mother, and that of "Chevalier of the Golden Spur" on Mr. Charles Robert Lackersteen. Mr. William Richard Lackersteen had been previously nominated "Chevalier of St. Gregory."

Calcutta.—A private Soldier's Charity.—A Musselman youth, aged twelve, after due instruction, was baptized in the Cathedral Church by the Rev. Mr. D. Mello.—The late private Hannon, her Majesty's 10th Regiment, left by will all his effects to the Bengal Catholic Orphanage, the expenses of which is 700 dollars monthly.—*Bengal Catholic Herald.*

Madras.—Protestant Converts.—In a district within the Madras vicariate one non-adult and four adult Protestants have been received into the Church, and five native children baptized. The Rev. Dr. Backhuis baptized a third heathen. The Confraternity of the Rosary of the Blessed Virgin Mary have subscribed monthly, ten rupees to the Bengal Catholic Orphanage.—*Bengal Catholic Herald* of August 10.

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